

A
COMMENT
ON

The eleven first Verses
of the fourth Chapter
OF
S. Matthew's Gospel,
Concerning
CHRISTS TEMPTATIONS.

DELIVERED
In XII. SERMONS,
at *S^t. Clements* Eastcheap,
LONDON:

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and Minister of *Walsham-Abbey*
in *ESSEX*.

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To the Right Honorable,
and truly religious,
The Lady ISABELLA,
Countesse of Northampton.

MADAM,



Since, at the
first sight,
may much
admire what

JACOB
meant, in sending so mean
a Present to so mighty a
Person as Joseph, the Go-
vernour of Egypt: A

A little

Gen. 53.
11.

E: G: F: 12. 14. 33
17/1 - 17/2

The Epistle

little balm, and a little honey, spices, and myrrhe, nuts, and almonds. For, as the quality of most of them was not costly, so their quantity (a little of either) was not considerable.

The same exception lies against my presenting this small Treatise to your Honour. *Zoar, Is it not a little one?* and the composition thereof so plain and homely, that it is not worthy the notice; much less the Patronage of your Ladiship.

But

Dedictory.

But for *Jacob*, all is answered in three words : They were *the BEST FRUITS of the land*. Indeed, as *Canaan* was a Country plentiful with provisions for self-subsistence ; so it was but barren of Barter with Forraign Lands ; *chiefly, because God intended it for an entire place in it self, and not to mingle either Merchandise or Manners with other Nations.

The same in effect I alledge in mine own excuse, that this is the *best* ex-

The Epistle

pression of Thankfulness, that my present condition can afford; and my meanes is not capable in any other way to deserve the least of those many favors which your Honour hath conferred upon me.

And as *Jacob* sent so small a quantity of each kinde (not because he grutched greater proportion thereof, but) conceiving a greater bulk would rather be more wearisome to the Bearers, then welcome to the Receiver: I, in like manner, (who could have

Dedictory.

have *more*, not *better* *ware* in this *Work*) to avoid tediousness, have purposely shortened the same.

And although your Honour shall not (as in *Jacob's Present*) finde *Honey* here, (which was never offered to God in any Sacrifice) I mean, though in this Treatise there be no *luscious*, & palate-pleasing *Wit* and *Eloquence*, yet I assure your Ladiship (if daigning to read it) that you will meet with *Balm* (and that of the best kinde, from *Gilead*) therein; the
true

The Epistle

true comfort and consolation, which we may gather to our selves in all our *Temptations*, from Christs here triumphing over Satan in the *wilderness*. Be pleased therefore, Madam, favourably to accept the *fruits* of my weak endeavours.

But why speak I of the *fruits*, whilst I remember a pleasant passage, acted by the simplicity of a poor Spaniard? When a *Father* of the *Inquisition* sent unto him for some *Pears* growing in his Hort-yard, the

Dedictory.

poor man presently pluckt
up the tree, fruit, root, and
branch, and presented it
unto him. What, sudden
fright, and servile fear, to
prevent danger, made him
to over-do, in his willing
unwilling compliance with
that churlish and cruel In-
quisitor; that, my real re-
spect, and cordial grati-
tude, doth cheerfully per-
form, in my addresses to
your Honor, one of the
most civil of your Great-
ness, as Courtesie is the
truest badge of ancient
Nobility. I desire, that not
onely

The Epistle, &c.

onely the leaves, buds, blossoms, green, ripe fruit I can bear, be presented to your Ladiship, but could wish that the whole tree were worthy of your Honours acceptance.

The good Lord of heaven croud all happiness on your Self and noble Lord in this life, and crown you both, with that hopeful posterity which in due time he may bestow upon you, with eternal happiness hereafter. The daily prayer of

Your Honours, in
all Christian service,

THO. FULLER.



To
My constant AUDITORS
AT
S^t. CLEMENTS
Eastcheap.

IT is spoken of Noah in
the plural, (*what is said
in the singular of others*)
that he was perfect in
his GENERATIONS ;
because he lived in one generation be-
fore, and another after the Flood.

A Sermon preached, serveth but
an Auditory ; a Sermon printed,
Auditories ; and (*if pious in it
self*) not onely the present, but en-
suing Age, may partake of the profit
thereof.

ACTS 13.
36.
Gen. 6.9

It

It was the wish of Job, Oh that my words were printed in a book ! ~~meaning the ancient Printing~~ (~~opposed~~ ~~only~~ to speaking) which is a Maiden, sole, and single, useful chiefly for the continuance of the Original : But had the Mystery of modern Printing, (opposed also to Writing) which is a Mother, fruitful with the propagation of many copies at once) been extant in his age, Job no doubt would have enlarged his wish thereunto, as not only the surest means to keep, but swiftest to communicate his minde and meaning to Posterity ; the main motive, with me, to publish my present pains : hoping, in some degree, they may prove not unuseful to such as peruse them.

If any say, These are not the Sermons you preached unto us, because there is much contracted in the Press, of what you enlarged in the Pulpit ; let them know, The Hand, when the fist is closed together, is the same with the same Hand, when the fingers were stretched forth, and palm thereof expanded.

Indeed

Indeed Satan is justly taxed in this
* Treatise, for curtailing Scripture,
and leaving out words of consequence
in his alleading thereof : But I cannot
be justly censured, if omitting, insert-
ing, transposing, altering, and chiefly
abridging what I preached (making a
Decoction of Sermons into a Com-
ment, and therefore boiling them down
to a fifth part) for, being mine
own, I may order them as I am advised
for my best conveniency.

Yet why call I them Mine, which
formerly were God's, and yours, as
now they are the whole world's ?
God's, by whose assistance they were
composed, on whose Word grounded,
at whose glory aimed. Yours, as first
intended for your instruction, deli-
vered to your attention, digested (I
hope) by your meditation, and now
published for your further edifica-
tion.

To conclude : It is as generally as
confidently reported of the ancient
British (now the Welsh) Nation, that
they never ran away in Battel, till
their General or Leader first forsook
them.

them. Oh that we might demean our
selves valiantly in our Christian war-
fare, until Christ, our Captain, desert
us; which will never come to pass, see-
ing we have both his faithful promise of
assistance, and cheerful precedent of his
valour, foiling of Satan in this his re-
markable combate. To the protection
of which blessed Saviour, you are com-
mended, by

Yours to his power,

THO. FULLER.

The
in
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if we
I.



CHRIST'S
First Temptation to
DESPAIRE.

SERMON I.

MATTH. 4. I.

*Then Jesus was led of the spirit
into the wilderness, to be
tempted of the devil.*



HE eleven first verses
of this Chapter con-
taine the most glori-
ous Combat that ever
was fought on earth,
if we seriously consider,

i. The eminencie of the per-
sons;

B

sons; Generals seldom fight Duels as here, the Prince of Peace against the Prince of Darknells.

2. The spaciousness of the place, the Wilderness, where they were not pent and confin'd by intruding spectators, but had *Rebels elbow-room*, each of them to exercise their activity to the utmost.

3. The concernment of the Cause, no less then the salvation or damnation of the Elec. Had Satan worsted Christ in this combat, he had defeated the salvation of mankind.

* Luk. 4. 2.

4. The length and fierceness of the Fight, * *fourty dayes*; long battels are seldome hot, hot battels are seldome long; This was both.

Lastly, The clearness of the conquest; the success of some fights hath been in such a twilight, that after the battel ended with the swords of souldiers, they have been begun with the pens of Historians, disputing who got the better; so equally hath the Victory been divided betwixt them: But here the Devil was quite routed, forsook the field, & after

ter

to Despair.

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ter left our Saviour sole Conqueror, and the Angels hitherto the invisible spectators of the fight, were afterwards witnesses of his victory, yea attendants on his triumph, *They ministred unto him.*

We will take the words of the Text as they lie in order.

Then.

Then? When? Immediately after the ending of his Baptizing, and immediately before the beginning of his Preaching, vers. 17. *Then began Jesus.* In spiritual feasts, it is no bad manners for the entertainer to cut for himself before he carve for his guests.

The first Doctrine concerns Ministers. *Such as intend to enter into the Ministry, must expect temptations.*

Doct.

It is an expression reported and approved by Master Perkins, That four things make a Divine, (to the first three I concur chearfully and willingly; to the fourth and last I consent fully, but sadly) namely, *Reading and Meditation, Prayer and Temptation.*

B 2

The

Christ's first Temptation

The second Doctrine is general to all Christians.

Doct.

After a more then ordinary elevation of thy Soul in grace, suspect and expect a sudden Temptation.

As sure as the Valley attends on a hill in nature; so after an height of holiness in thy soul (too fine ware to have much measure of) beware a depression, concavity, and hollowness of a Temptation. I speak not this to make any good Christians fearful, but all watchful; not any to despair, but all to be discreet.

Object.

You Ministers speak much of temptations, it is a great Topick in your Sermons: but for my part (saith many a man) I never had temptation as yet, and know not what belongeth thereunto.

Ans.

It is too too suspicious, that the great work of conversion is not as yet sincerely wrought in thy heart, and Satan needs not besiege that soul with temptations, which is already in his peaceable possession; But if thou beest truly converted, how old soever, thou art young enough

nough to be tempted. A Countryman riding with an unknown traveller (whom he conceived honest) over a dangerous plain; *This place* (said he) *is infamous for robbery: but for mine own part, though often riding over it early and late, I never saw any thing worse then my self.* In good time, replied the other; and presently demanded his purse, and robbed him. Brag not that thou never hast had a temptation; it may surprise thee in that very instant wherein thou boastest that thou wert never tempted. Wherefore, *be not high-minded, but fear.*

Was led into the wilderness.

Let this qualifie the harshness of the phrase, *Mark 1. 12, The spirit driveth him;* but how? not as a ship is driven by a tempest, nor as the horses and chariots driven by *Fehu*, furiously: but, to joyn *Matthew* and *Mark* together, he was *led-driven*, by a mixt motion: *led*, there is willingness; *driven*, a kinde of violence: *led*, there is freedom; *driven*, there is force.

Christs first Temptation

The sum is this : an efficacious impression from the spirit met in Christ with a voluntary condescension thereunto, and suscepcion thereof.

I see then no cause of cavil, that Effectual Grace, when it works irresistibly on the soul of a Convert, must needs prejudice and destroy the liberty thereof. I may say in such a case, A man is *led-driven* to repent, *led-driven* to believe: parallel whereunto, I may say, He doth *come-drawn* to repent, according to Christs expression, (*Fah. 6. 14.*) *No man cometh unto me, except the Father, who hath sent me, draw him. Sic quis trahit* : a pleasing force entertained by mans freeness ; *led* and *driven*.

The Doctrine is this :

*The Do-
ctrine.*

Such as do not rashly run themselves into a temptation, but are led into it by divine providence, may with Christ confidently expect a comfortable issue out of it.

Now they run into a temptation, who leave their Calling to meet it :

They

They are led into a temptation, who go on in their vocation, and a temptation encounters them; so that (because they may not go back in their Calling) they must either go over it, or under it, or thorow it. Now a man in his Calling, is twice as strong to resist the temptation, as one out of it. A Fish is twice as strong in the water, as on the shore; but a four-footed beast is twice as strong on the land, as in the water. The reason is, because the water is the proper element of the one, and earth of the other. Thy Calling is thy element, wherein thou art most able to resist temptation. When *Esau* came against him, (*Gen. 32.9.*) *Jacob* with two excellent arguments importun'd Gods protection; One from Gods command, *Thou saidst unto me, Return into thy country:* the other from his promise; *Thou saidst unto me, I will deal well with thee.* Both these reasons mayst thou enforce upon God to preserve thee, when a temptation assaults thee in thy calling: His Command, *Six*
 B 4 *days*

Christs first Temptation

days shalt thou labour ; his Promise, That he will keep thee in all thy ways, (whereof thy Calling is, next the serving of God, the highest :) And thou mayst comfortably presume that he will either remove the temptation, or make thee victorious over it.

use.

Use 1. To confute such who on the proud opinion of their strength *hollow in the ears of a sleeping temptation*, and tempt it to tempt them; dealing therewith as *Asabel* with *Abner*, (2 Sam. 2.) *Abner* would willingly have declined the fighting with *Asabel*; but the other prosecuted, yea persecuted him to fight, and was slain by him. Some temptations may be said to have no minde to meddle with us, but that our pride and business must be tampering with them. We should not be so forward, if we considered how hard a thing it is to get out of a temptation. We usually say, *Such a man is run into debt*: but if afterwards he hap to pay his engagements, we say not that *he is run out of debt*, but he

to Despaire.

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he is *crept* out of debt. Swift may the motion be into a temptation, but slowe the recovery out of it.

Into the wildernes.

I observe,

Solitariness is most advantageous for the devil to tempt us. Therefore Christ sent always his disciples by two's, when to preach, *Luk. 10. 1.* when to fetch the colt, *Matth. 21. 1.* when to bespeak the room for the Passeover, *Mark 14. 13.* And this perchance was one reason why Christ in the choice of his Apostles and Disciples pitch'd on an even number, Twelve of the one, and Seventy of the other; that if he should have occasion to sub-divide them, they should fall out into even couples, and no odde one to lack a companion. However, no place comes amiss to the devil to tempt in: Paradise, where he tempted our first parents: A Palace, where he tempted David with pride, in numbering his people: An upper room, where he tempted Judas to betray Christ: The Congregation, (the Apo-

Doct.

Apo.

Christ's first Temptation

Apostles being present) where he tempted *Ananias* and *Sapphira* to tell a lye. But Satan is in his throne, most potent and powerful in a solitary place, *in the wilderness*.

Quest.

What was the Devils design in tempting of Christ?

Ans.

He had a double designe.

1. If possible to wound him with sin, which if he had effected, he had frustrated the salvation of mankind, Satan knowing he could not save others, who sinned himself.

Object.

Seeing Satan must needs know already that Christ was the Son of God, why would he adventure on a labour in vaine, seeing it was impossible to make him sin? *Jam. 1. 13. God cannot be tempted with evil.* Now Satan must needs know that Christ was the Son of God, by what he had seen and heard; He had heard *Gabriels* salutation to the Virgin Mary (*Luk. 1. 35.*) *That holy thing which shall be born of thee, shall be called the Son of God.* The Angels singing to the Shepherds (*Luk. 2. 11.*) *To you is born a Saviour, which is Christ.*

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the Lord. The prophecie of *Simeon* (*Luk. 2. 34.*) plainly describing him for a Saviour; yea, Satan had seen the Spirit of God descending on him as a Dove (*Mat. 3. 16.*) and God owning him from heaven, *for his welbeloved Son.* All these observed by Satan, must needs infallibly inform him that Christ was the Son of God, and therefore it was a wonder that the devil would tempt him.

All these did only amount to vehement suspitions, whereby Satan might probably conjecture, but could not certainly conclude him *the Son of God.* I mean, thus he could not hereby collect, That Christ was the second Person in the Trinity incarnated, assuming mans flesh and nature upon him. He knew him to be the Son of God by grace and adoption, such an one as *David* and other men were, and a most eminent person in piety and holiness: He knew also that he was the Redeemer of *Israel*, such as *Moses*, *Ioshua*, and the rest of the Judges were: all of

Ans.

Christs first Temptation

of them *Saviours* of their people by temporal deliverances from their enemies: But he knew not certainly (though he shrewdly suspected) that he was the only Son of God by eternal generation, and who by his death and Passion should save mankind from their sins. Wherefore the devil did not wholly despair, but tempted Christ with some probability of success.

This first design, I may call it the devils *forlorn hope*, which he himself (almost) despaired would take effect.

The second was his *Reserve*, which was to vex our Saviours soul with suffering an affliction. If righteous Lot (2 Pet. 2. 8.) dwelling among the Sodomites, in seeing and hearing, vexed his soul from day to day with their unlawful deeds; surely it not only grated the ears, but grieved the heart of Christ to hear the devil lye so impudently, blaspheme God so presumptuously, quote Scripture so perfidiously, and apply it so mischievously.

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What was Gods intent in leading Christ to be tempted?

Quest.

That he gaining an experimental knowledge of Temptations, might sympathize the more affectionately with us in our temptations, *Heb. 4. 15. For we have not such an high Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin.* Why did God suffer Saint Paul, *2 Cor. 1. 8,* to fall into a desperate sickness and escape it, but chiefly that he might, *verse 4.* comfort others in trouble, *by the comfort wherewith himself was comforted in God?* And for the same reason suffered Christ to be tempted.

Ans.

I wonder why Papists assigne such and such diseases, to such and such Saints to cure them: as soare eyes to Saint *Blaze*, the tooth-ach to Saint *Appollonia*. Was it not because (perchance we shall give a better reason for the Papists therein, then they can give for themselves) these Saints when living were affected with these infirmities? which makes them

Christs first Temptation

them more compassionate to such as suffer the same maladies. But whatsoever thy paines be, make thy application by prayer to Christ, who will experimentally pity thy condition. Art thou hungry? he was hungry, *Mat. 4.* Thirsty? he was thirsty, *Ioh. 4.* Weary? he weary, *Mat. 27.* Tempted? he was tempted, as in the text.

By a barbarous and ancient custome, all the goods of shipwrackt men were elscheated to the Crown, and so the poor Merchant was stript out of the raggs of his estate, which the modesty of the windes and waves had left him.

But when King *Richard* the first himself had been on the Sea neer *Sicily*; like to be drowned, he recalled those Customes, making provision that the propriety of those goods should still be preserved to the right owner.

Christ hath been tossed in a Tempest of Temptation, and knows what belongs to the trouble thereof.

Let

Let us pray to him with confidence in all our distresses, assured that out of the bowels of his experimental compassion, he will have the more mercy upon us.

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I have given to him with care
 some of his own writings, and
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 cellent composition, as will have
 the same for a specimen.



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CHRIST'S

First Temptation to DESPAIRE.

SERMON II.

MATTH. 4. 2.

*And when he had fasted forty
days and forty nights, he
was afterwards an hungry.*



T was the constant pra-
ctice of our Saviour,
after some eminent act
was performed by him,
or extraordinary ho-
nour conferred on him, presently
to cloud himself in obscurity.
He had in such cases, three gene-
ral retreating places. 1. A Moun-
taine. 2. A Ship. 3. A wilderness.

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When

Christs first Temptation

When he had fed five thousand with five loaves, *Mat. 14. 23.* he went up into a mountain alone to pray. When he had fed four thousand with seven loaves, *Mat. 15. 39.* then he sent away the multitude and took ship. When he had raised *Lazarus* to life, *Joh. 9. 54.* he went thence into a country near to the wilderness. If importunate popularity would press after Christ, it should clamber up a Mountaine with paines, or saile on the Sea with peril, or seek him in a Wilderness with difficulty.

How contrary is this to the practice of most men! when they have done any thing which they conceive *fine and gallant*, above the standard of ordinary men, then they love to appear in publike, and present themselves to the view of others.

As to eclipse himself was Christ's custome, when any eminent act was done by him, the same was his practice when any extraordinary honor was conferred on him: thus lately dignified to the eyes & ears of the beholders with a sight and voice from heaven,

heaven, he presently retreated into the wilderness, *Where when he had fasted forty dayes and forty nights, he was afterward an hungry,*

The words containe the through-fast of Christ.

Wherein observe,

1. The *depth* thereof, a total abstinence: *Luke* saith he eat *nothing*. Some criticks will carp hereat, *How could a negative terminate an act?* But the meaning thereof is this; he eat not at all.

2. The *breadth* thereof; he fasted *Daies and nights*: hence we gather Christ watched all night; otherwise it is senseless to say those fast that sleep, seeing none can eat and sleep together. And no wonder if Christ watched by night, being to do with the Divil, who, *Rev. 12. 10. accuseth us before God day and night.*

3. The *length* of his fasting, *forty dayes and nights*, in imitation of *Moses* and *Elias* fasting as long; the one at the institution, the

other at the restitution of the Law, as Christ at the beginning of the Gospel.

Four principal Reasons may be assigned of Christs fasting.

First, Because he was in a solitary place, where no food was afforded.

Secondly, Because as *Adam* began mans ruine with eating, Christ would begin mans repairing with abstinence. Physitians commonly cure by the contraries, and prescribe fasting to surfers.

Thirdly, Because Christ was immediately to begin his Ministry, and fasting was the solemn initiation into that Office. Thus when *Paul* and *Barnabas* were separated for the work of preaching, *Then fasted they, and prayed, and laid their hands on them, and let them go, Act. 13. 3.* And I understand, so much the Presbyters retaine of the primitive customs, That they observe a fast on their day of ordination of Ministers.

Fourthly, Because Christ was to

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cope with and encounter one of the subtillest, fullenest, and stubbornest of all devils ; Whereof there is a kinde, *Matth. 17. 21.* *A kinde that goeth not out but by fasting and prayer.*

Whether is the Popish *Lent* truly founded on the imitation of Christs fasting forty days ?

Quest.

No : Christs actions as *God*, and as *God-man* (such was this his fasting) are for our instruction , not imitation ; only his example as *meer man*, must be followed by us : Thus, *Mat. 11. 29.* *Learn of me* (not to still the winds and waves with a Word, not to cure diseases and cast out devils, not to fast forty days, but) *to be meek and lowly in heart.*

Ans.

2. Christs fast was a total abstinence from meat ; The Popish *Lent* is only an Exchange of the shambles for the fish-market ; They abstaine from flesh , and feed on fish ; which fish is also termed flesh in the Language of the Apostle, *1 Cor. 15. 37.* *Another flesh of fishes.* And be it reported to palate-men, whether such

Christs first Temptation

fishes which approximate most unto a carneous matter, be not more provocative to wantonness then flesh it self.

3. Christ's fasting was done in all humility, whilst the proud opinion of Merit is annexed to their *Lent*: which *Lent* how it first came and afterward encreased, is worth our observation.

First, The Primitive Church kept but one day in commemoration of Christs fasting.

Secondly, The Montanists, being hereticks, first mounted it to full fourteen dayes fast.

Thirdly, The Orthodox Christians (disdaining that they should out-do them in point of abstinence) brought it up to fourty dayes.

Fourthly, the Clergy afterwards, to reach a note above the rest, heightened it to fifty dayes.

Fifthly, The Monks, to have a querk above their fellows, swelled it to sixty.

Sixthly, The Fryers, to appear above all, made it seventy.

Lastly,

Lastly, there was a designe of some, to make it eighty, (such would not follow Christs example, but out-run him) had not the Pope in policie retrenched them, and fixed it on fourty days.

However, though the Popish Lent be not justly founded on Christs example, yet on this occasion we may naturally raise this Doctrine;

Christians ought to set aside some seasons for Fasting.

Doct.

Physicians, by rules of Health, will perswade a natural fast: Politicians, by reasons from Wealth, a civil fast: Divines, by arguments from Piety, a religious fast. And if a threefold cable will not hold you, what will prevail on your practice?

First, the Physician. Tell me, ye *Londoners*, since Suppers have generally been disused in this City, I mean with such whose work onely is to over-see, (otherwise the hard labourer is worthy as of his hire, so of his supper) cannot you ride as fast, run as far? Are not your faces as

clear, your feet as strong, your whole body as able and active for all purposes and intents, as ever before?

Secondly, the Politician. Consider the situation of our Country: *Zebulun's blessing agreeth unto it, It is a haven for ships.* Mariners and Fisher-men must be maintained as well as others. Indeed, one Scripture saith, *The earth is the Lords, and the fulness thereof:* but another saith also, *The sea is his, and he made it;* and we may and must feed on what it affords. Besides, Statists by such Fasts preserve the stock of Flesh. By the Levitical Law, in a birds nest the young ones were not to be killed with the dam: But, should not some such Fasts be seasonably observed in England, Pigs would be killed with Swine; Calves with Kine; Lambs with Sheep; the new Store destroyed with the old Stock; to the great loss of the Commonwealth.

Thirdly, The Divine perswades a religious Fast; that men with *S. Paul,*

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1 Cor. 9. 27. may beat their bodies down, and keep them in subjection ; that so the body being subject to the soul, soul and body may the better be subject unto God in religious duties.

But in the great variety of Ages, Climates, and Constitutions, it is impossible to give Rules how long men should fast. Take this general Direction : So diet the Steed, that it may neither kick and cast the Rider, nor tire under him in going his journey. *Rom. 13. 14, Take no thought for the flesh, to fulfil the lusts thereof ; but take order to fulfil the labour thereof.*

Now let thy Fasting have these three Qualities ;

Sincerity, Humility, and Moderation.

I. Sincerity,

It is a Mock-fast, to abstain from Meats, and not from Sin ; to scruple the eating of a crust, and in the mean time (*Psal. 14. 4.*) by oppression to eat up Gods people as if they were bread : Arrant hypocrisie, to be squeamish to swallow a crum, and in the mean time to devour widows houses : Not

to

to taste a drop of wine, and yet in the mean time (Rev. 17. 2.) *to be drunk with the wine of fornication.*

Secondly, Humility; otherwise Popish superstitious Fasts are good onely to fill the bowels with winde, and the heart with pride.

Lastly, Moderation. This (will some say) might well be spared; seeing you have seen amongst Protestants as few fair faces spoiled with over-much Fasting, as silk Stockings worn out at the knees with Praying.

I confess the accident rare, but sometimes it happeneth; and I could name a noble Lady, whose religious life is lately printed, who some hours before her death, being in perfect minde and memory, called for a cup of wine, and spake to her kinswoman, *If God (said she) restore me to my health again, I will never mascerate my body so much, to disable it, as I have done with my fasting.* Moderation therefore must be used therein.

Before we come to Christs being

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an hungred, observe a second Miracle in the text: As it was a wonder that for fourty days Christ eat nothing; so was it, that during that time nothing eat Christ, considering the company he had, *Mark 1.13.* And was tempted of Satan; he was also with the wilde beasts. Now what was it kept Christ from their violence? even his Innocence, and that character of Sovereignty which God had stamped on him: *Bucephalus* could be back'd by none but by *Alexander*, to whom the horse willingly submitted himself, and whence *Philip* his father presageth that his son would become Monarch of the world.

The wilde beasts owned Christ for their Lord and Master, *Dominum cognoscite vestrum*; and therefore offered no injury to him. Thus afterwards, the ass-cots whereon never man sat before, *Luke 19.30.* quietly carried our Saviour.

If therefore the creatures start from their wonted obedience unto thee, reflect on thine own sins as the principal causes thereof. One

One who had been undutiful to his father, complained of the badness of his own son: *None* (saith he) *hath had so graceless a childe as my self.* To whom his son, with more truth then wit, more wit then grace, replied, *Yes, my grandfather had.*

When thou complaineest that never master had such undutiful servants in the creatures as thou hast, such barren earth, such unwholesome air, such curst kine, such resty horses; might not these dumb creatures (if borrowing a mans voice) return unto thee, *Yes, thy Master hath?* God hath as rebellious a servant in thy sinful self.

Sure I am, Christs innocence commanded the wilde beasts into obedience; muzzled the Bears mouth, brake the Tygers teeth, blunted the Boars tusks, pared the Lions paws; onely the Devil, that lion, after forty days fasting, adventured to seize on him.

And afterwards he was an hungred.

Three

Three principal reasons may be alleadged for Christs hunger.

First, because he was now to leave the Wilderness, and come into a Country that afforded plenty of food : God therefore, who had formerly tied up his appetite, now let it loose again.

The second Reason, to shew you the truth of his Humility. His fasting so long, spake him God ; his being hungry afterwards, spake him Man : His fasting, and being an hungry afterwards, spake him God-man, and a fit Mediator.

The third Reason ; to toll on the devil to tempt Christ with some hope of success, that so Satans shame and confusion might be the more, when overcome. Christs being an hungry in some sort tempted the devil to tempt him ; and inspirited Satan with some probability of conquest : for Satan before was almost out of heart at the long miraculous fasting of Christ ; onely one thing comforted him, that *Moses* and *Elias* fasted as long, and yet

yet were but meer men, *Jam. 5. 17.*
subject to like passions as we are. This,
 I say, kept Satan in heart, that not-
 withstanding Christ's long fasting,
 he might be subject to sin; and
 when he found him an hungry, his
 hope was doubled, that *all was his*
own; which made him tempt Christ
 with the more confidence.

From Christ's hunger at last, after
 so long fasting, we conclude,

Doct.

*Men cannot conclude the constant
 tenure and continuance of their souls,
 from some extraordinary acts by them
 performed.*

Men sometimes are enabled by
 God to go beyond themselves, and
 are raised in some kinde of per-
 formances to so high a pitch, that
 they can never reach it afterwards.
 But if this good temper should
 stay with them some terme of
 time; he cannot thence truly
 infer a perpetuity of that condi-
 tion. One may be chaste fourty
 days together, and not feeble the
 least motion to lust; yet afterwards
 be wanton. One may be patient four-

ty

ty days together, and not finde the least provocation to passion; yet *afterwards be immoderately angrie*. God's Spirit may vigorously quicken thee for a time, and then leave thee to thy self: I say, He may then leave thee to thy Natural and Moral, as here he left Christ to his Natural infirmity; who, after fourty days fasting, was *afterwards an hungry*.



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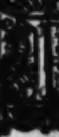
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CHRIST'S

First Temptation to DESPAIRE.

SERMON III.

MATTH. 4. 3.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.



Before we come to the words, three Questions must first be propounded and answered.

1. How could Satan be properly said to come, at the end of forty days, when Christ (Luk. 4. 2)

Quest.

D was

Answ.

was all that time tempted by him ? Satan discharged at Christ *to and again*, haunting him like the fits of an intermitting Ague ; alternately and frequently iterating his coming, departure, and return : but now at last he came *with a witness* to give him three *parting thrusts* with all his skill and strength.

Quest.

2. In what visible shape did the devil appear ? because the text saith, *He came* ; which properly signifies some corporal access.

Answ.

Indeed Divines collect so much from that word ; but perchance they lay more weight thereon, than it can well bear : for we read, *Mat. 13. 19. Then cometh the wicked one, and catcheth away that which was sown in their hearts* : yet Satan in no bodily shape, but by inward suggestions, stealeth the Word from us. Such as conceit the devil tempted Christ in the shape of a Pharisee, Essayan, or some strict (pretended holy) mortified Order amongst the Jews, have onely Fancie for their foundation. But we must be contentedly ignorant

rant in what bodily shape Satan made his approach, seeing God hath not acquainted us with the certainty thereof.

3. How came Satan to know Christ was an hungred? *If I be an hungred, I will not tell thee.* It being utterly improbable that Christ made any complaint of his hunger to the devil.

Quest.

Mans natural imperfections are easily discovered by his prying eyes; who being an excellent Anatomist; knew all inward and outward symptoms of hunger; by the sudden change in his bowels, stomach, face, looks, &c. haply confirmed by Christ's outward gestures, seeking to finde some food in that place; whence Satan took the hint of his temptation.

Ans.

1. Satan knows how and when to lay his baits for the best advantage.

Doct.

How for the manner, 1 Pet. 5. 8. *He walketh about; seeking whom he may devour.* Walketh about; not onely in relation to the whole world; which he compasseth, Job 1. 7. but also in respect of the particular person

whom he tempteth. An Enemy, before he besiegeth a City, surroundeth it at distance, to see where the wall is the weakest, best to be battered; lowest, easiest to be scaled; ditch narrowest, to be bridged; shallowest, to be waded over; what place is not regularly fortified; where he may approach with least danger, and assault with most advantage. So Satan walketh about, surveying all the powers of our souls, where he may most probably lay his Temptations: whether our Understandings are easier corrupted with Error, or our Fancies with Levity, or our Wills with Forwardness, or our Affections with Excess, &c.

He knoweth also when to lay his baits. Jer. 8. 7. The *stork* knoweth his appointed time; and the *turtle*, and the *crane*, and the *swallow*, observe the time of their coming; namely, when most seasonable for their advantage; but Satan, this Vulture, or Bird of prey, is more knowing than all of them in this kind. What month

month in the year, week in the month, day in the week, hour in the day, it is best to bring his Temptation. Indeed, those four birds divide the year betwixt them, the Swallow coming in the Spring, the Stork (as I take it) in the Winter, &c. whilst this wilde Harp comes all times of the year; no season is unseasonable to him, wherein he can get advantage.

Let us be careful to fortifie our selves against the assaults of Satan, especially let us watch against that time unknown to us, when (*Luke 22. 53.*) *the hour and power of darkness shall meet together.* How many people are there, servilely and superstitiously afraid of this following Eclipse! they afright themselves with fear, what dismal effects are portended thereby: But where is that man truly affected with the taking notice of, and making defence against the time, when the devils temptations taking advantage of our sins, shall hide

Use.

Christs first Temptation

the sunshine of Gods favour from our apprehensions.

Now chiefly provide against two times.

First, after thou hast been guilty to thy self of totally omitting, or perfunctorily performing of Prayer: for then Satan discovers a breach in thy soul, and will assault it.

Secondly, at the hour of death, when his rage is the greatest, because his raig is the shortest: who like a bad Tenant, having a Lease ready to expire, *without impeachment of Waste*, cares not what havock he makes, because not tied to Reparations.

The tempter.

Doct.

The Devil is the tempter paramount.

There be other tempters, The World, the Flesh, Wicked men; but all these are subservient to Satan, who in them and by them driverth on his designe of Temptation.

tion. But this Tempter never before nor since took such a task in hand; as here to tempt Christ. *Fiery darts* (Eph. 6. 16.) can make no impression where they meet not with combustible matter: Granada's, if cast on a Castle all strongly arched over with stone, do small execution: so here, Satans temptations took no effect in Christ, because finding no party to comply with him. *Joh. 14. 30. The prince of this world cometh, and hath nothing in me.* Though Christ was *All in all*, yet Satan found *nothing* in him, namely for his purpose; no Corruptions to be tinder to his fiery Temptations.

If thou beest the Son of God.

Some conceive that Satan herein dissembled his knowledge, (as *Joseph*, who did know, and would not know his brethren) though assured Christ was the Son of God. Such a sort of people we meet with, *2 Pet. 3. 5. For this they are willingly ignorant of.*

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BUT

Christ's first Temptation.

But *qui bene*? For what conceived good to himself should the devil disguise his knowledge herein?

Others conceive, that as an angry dog bites a stone out of meer madness, though knowing he shall sooner break his teeth, then batter the stone: so Satans malice so far transported and blinded his judgement, that he tempted Christ, though (knowing him for the Son of God) his temptations would prove ineffectual.

But I rather cast the grain of my opinion into the Scale of those Divines, who conceive the devil unsatisfied in this point; and therefore his *if thou be the Son of God* proceeded from his desire of more perfect information therein.

Hence we learn,

Dott.

Satan hath a limited and confined knowledge, and is ignorant in many things.

He

He knoweth not the secrets of our hearts, nor future contingencies reserved to God alone; the reason why he returned such tidling Oracles, merely to palliate his own ignorance. In such things he speaks warily, with an *if*; not that he is conscientious, nor to tell a lye; but cunning, not to be caught with a lye; that by pretending of truth, he may keep up his credit, and deceive with the least suspicion.

Secondly, from this *if* we collect also,

It is Satan's master-piece, to make Gods children first doubt of, and then deny their sonship. (For, had Christ entertained this temptation; at the next return, Satan would have turned *fi* into *non*, this his conditional particle, into a pure negation.)

Doct.

This he doth by two devices.

First, by insinuating a *fi*, a suspicion of doubt, into the most positive and pregnant promises of God. Where God saith, *Call upon me in the*

the time of trouble; and I will bear thee; Satan inters, if he will hear thee. Where Christ saith; *Mar. 16. 16.* *He that believeth and is baptized, shall be saved;* Satan suggests, if he shall be saved. In a word, the devil endeavours to alter the property of all Gods promises for the worst, substituting a supposition for Gods position; as, where God had lately said, *Matth. 3. 17.* *This is my beloved Son;* the devil spoils a direct text, with a doubting gloss, *If thou be the Son of God.*

Secondly, by heightning the afflictions of Gods servants, to be so great, as inconsistent with their sonship: as here he would perswade, Christs hunger argued him no Son of God, except he could presently relieve himself. So he tempts Gods children to believe, that their poverty, infamy, captivity, and other tribulations, plainly prove them no sons of God, unless they can presently rid themselves of them.

Gratify not Satan in the deepest of

of thy afflictions, with a confession against thy self. Acknowledgethy self a prodigal; but yet a childe, no bastard: a wandering sheep, but yet a sheep, no goat: sanctified afflictions being evidences of Gods love, not harred unto thee.

Remember and apply to thy self Gods three GIFTS.

The first, good.

The second, better.

The third, best of all.

The first, general; *Ioh. 3. 16. He GAVE his onely Son, that whosoever believeth in him, &c.*

The second, particular; *Eph. 5. 25. loved the Church, and GAVE himself for it.*

The last and best, more particular still; *Gal. 2. 20. who loved me, and GAVE himself for me.*

Take heed to pleasure Satan, by renouncing thine own sonship; and apply this grand Gift of Christ, with a particular faith, unto thy self.

Command that these stones be made bread.

Even

Doct.

Even by the confession of Satan
himself, *The Son of God by his mandate*
can instantly transubstantiate stones into
bread.

Indeed, men by the help of a fi-
gure may in some sort be said to do
so. Such who in the West country
turn solid *Lime stones* into *Com-
post*, whereby they manure their
Tillage, and make their grain won-
derfully to increase, may by a Meto-
nymie be said to *turn stones into bread*.
But this is done with a tedious go-
ing about; whereas Christ's Mira-
cles are presently and perfectly per-
formed. Immediately his leprosie was
cleansed, Matth. 8. 3. Immediately their
eyes received sight, March. 20. 34. Im-
mediately the fever left her, Mark 1. 31.
Immediately her issue of blood was
stayed, Luke 8. 44. God onely
can instantly and perfectly (with
such as act by commission under
him, as *Moses* did) turn the sub-
stance of one thing into another.

See we here, That *Jannes and*
Jambres, the Egyptian incanters, did
their

their Miracles but seemingly. Had
Christ rejoyned, how many of
stones into bread will he argue on the
Son of God, seeing the Egyptians magi-
cians, Exod. 7. 12, turned their rods
into serpents; how quickly would
the devil have distinguished, that
these things were done upon his
indignation, and not his own power,
claiming his own deed, because
Aaron's rod swallowed up theirs; that
is, it lasted and continued, when the
others vanished away.

Three good things appear in this
temptation of Satan.

1. Truth, allowing Divine Omnipotence.

2. Temperance, the stones should
not be turned into variety of dainties,
provocatives of wantonness,
but only into bread, for necessary
sustenance.

3. Dependence, considering Christ
to support his own life and health.

But as the Locusts (Job 41) had
faces like the faces of men, but in the
and serpents. So here Satan's tem-
ptation

pration had much of humanity and
Philanthropia in the complexion and
 visage thereof. (and no wonder he
 can make himself look like a man,
 who can (1 Cor. II. 14.) *transform*
himself into an angel of light;) but a
thing in the tail, to put Christ on the
 preposterous working of a miracle,
 to the distrust of his Fathers provi-
 dence.

Use.

Learn we from hence, to fear all
 discourse with Satan, and suspect all
 that he saith, as having a reach be-
 yond our discovery. *Adversus Sata-*
nam, vel vera loquentem. Some will
 say, *Let Satan but speak the truth*, and
 let him do his worst. *Ex veris possunt nil*
adversus sequi. By the necessity of Lo-
 gick, truth must inevitably follow
 from the truth he speaks. But
 know, his sophistry can graft a lye
 suddenly on the stock of truth, so
 artificially, so invisibly, that thine
 eye cannot discern the same.

Lastly, be jealous of Satans best
 temptations, which (as here to
 Christ) pretend most courtesie and
 kind.

kindness in them. Stinks are not so dangerous for mens healths, whose offensiveness makes them easie to be avoided, as those faint and luscious smells, which, complying with mans nature, insensibly steal into the nostrils: such is the smell of *May*-flowers, mellow apples, and, they say, of the Plague it self: But of all scents, the least suspected, and therefore most malignant, is the stink of a Goat*, which is somewhat akin to man, arising from the corruption of his flesh and sweat. Take heed especially of those temptations of Satan which have some mixture of humanity in them, as this in the Text, when he perswaded our Saviour by sin to preserve himself. Studiously avoid such Temptations, which in some manner *claim* kindred of us, lest by their *pretended* alliance to our natural *preservation*, they *surprise* our souls into a sudden consent unto them.

* Lord Bacon in his Natural History.

back in them. Sit he are not to
 dangerous for mens healths, whole
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 our healths, which, complying with
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 of us, lest by their extended alliance
 to our natural preservation, they suc-
 cess our souls into a hidden content
 unto them.

Lord's
 in his
 Natural
 History.



CHRIST'S

First Temptation to

DESPAIRE.

SERMON IIII.

MATTH. 4. 4.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.



Here is a received
fancie, as old as
common, false as
either, having no
footing in Scripture,
but founded partly
on that license which Painters al-

E

sume

Christs first Temptation

sume to themselves, partly on the pretended apparitions of ignorant Monks, *That the devil is horned.*

The best moral I can make of so fond a conceit, is this: The devil's temptations are *horned*, or *forked*, *bicornes argumenta*. So that chuse which you will, he hopeth to gore the soul: Thus in the last verse, to our Saviour, *If thou be the Son of God, &c.* One the one side, Satan hoped to make Christ renounce his sonship; *there is one horn*: or else to work a needless Miracle; *there is the other horn*: and with such *Dilemma's* he useth daily to assault Gods children.

But what saith David? (Psal. 75.12.) *I will break the horns of the ungodly*: which here was truly performed by Christ, who found out a *medium* betwixt the two extremities; namely, that a man without bread might support himself, by a faithful and patient dependance on Gods promises. *Hunger* (saith our English Proverb) *will break thorough stone walls*: and Satan hoped that Christ's hunger should transport him

him so far, as to turn those stones miraculously into bread. When, contrary to his expectation, Christ turns a place of Scripture (being the bread of life) into a stone, where-with he hit, wounded, and repelled Satan: *He answered and said, Man shall not live by bread alone, &c.*

Observe therein,

First, what Christ did not do: he did not work a Miracle to gratifie Satan.

Secondly, what he did say: he fenced *himself*, and foiled *his foe*, by alleadging of Scripture.

Most of the difficulties in this text will be explained, if we but propound and expound one wonder which we meet with, of Christ's working in the Gospel.

The Wonder is this, that Christ afterwards (*Job. 2.*) turned water into wine at a Wedding, and would not now turn stones into bread in the Wilderness. For,

1. Both were equally easie, and

E 2

both

both required an infinite agent.

2. Wine is but a meer superfluity, but bread is of absolute necessity to mans life: yea, men may quench their thirst from water, when they cannot satisfy their hunger from stones.

3. Wine, at that time and place, was a superfluity of a superfluity; it appearing by the text, *Joh. 2. 10. they had well drunk.* Understand it, not so excessively, but still there was a *plus ultra* for honest mirth, or otherwise our Saviour would not patronize drunkenness.

Lastly, that miracle he did to gratifie guests; but here he was concerned for his own support, and yet refused to work it.

The reason of all this, is, He did that miracle in *Cana* for the converting of unbelievers to the faith, and the confirming of weak believers in the faith. The text saith, *Joh. 2. 11. This beginning of miracles did Iesus in Cana of Galilee; and manifested forth his glory; and his disciples believed on him.*

Now

Now here he refused to turn stones into bread, because,

1. It was unnecessary: Christ now being to leave the wilderness, might either buy, or else request food elsewhere.

2. It was unseasonable to do it at Satans suit and solliciting, who would be ready to brag that he had Christ at his command, to practise miracles at his pleasure: wherefore neither Satan nor his Imps, *Herod, Luke 23. 8.* and the Pharisees, *Matth. 16. 1.* could prevail with Christ to shew them a signe, when either out of curiosity, wantonness, or craft, they required the same.

3. It was unprofitable, there being no hopes of Satan's conversion. The blinde man (being pressed often to repeat the manner of Christs curing him) said bluntly to the Pharisees, *Ioh. 9. 27.* *Wherefore would ye hear it again? will ye also be his disciples? Why should our Saviour work a wonder Satan being present? would he also be Christs convert? He could not, he would not believ to salvation*

Christ's first Temptation

Lastly, it was unlawful to tempt God to work a needless miracle, when there were other ways to subsist without it.

Which leads our meditations to observe,

Doct.

Christ and his Apostles wrought their miracles with a publike spirit, for Gods glory.

They never used their healing or *sanative Miracles* for their own relief, nor their hurting or *destructive Miracles* in their own revenge.

* Tim. I. 2.

For the first: It is well known how neer and dear *Timothy* was to *Saint Paul*, whom he called "his son"; yet he would not cure those frequent infirmities wherewith *Timothy* was troubled. *Paul* that cured the cripple at *Lystra* of his lameness, *Acts* 14. 10. healed the father of *Publius* printipal man in *Melita* of his fever, *Acts* 28. 8. raised *Eutiches* to life when killed with a fall, *Acts* 20. 12. Why should not he presently heal *Timothy*, but onely prescribe him a more

more liberal diet ? 1 Tim. 5. 23. *Drink no longer water, but use a little wine for thy stomachs sake, and thine often infirmity ?* Yea, why did not he cure himself of that acute disease, 2 Cor. 1. 8. *when he received in himself the sentence of death ?* The reason of both is this : They were stewards, not owners of their miraculous power, and might not ingross it for their own good, but dispense it, for the behoof of others, and principally for the converting of unbelievers.

Not were their destructive miracles employed in their own revenge. *Alexander the copper-smith, saith S. Paul, (2 Tim. 4. 14.) hath done me much evil : the Lord reward him according to his works.* Some will say, Had I been in Paul's place, I would never have sent him to God for his reward, but would presently have paid him my self, and smote him (as he did *Elymas*) with blindness. But Paul would not be judge in his own cause, it being probable, that *Elymas* his fault was more publike, not

onely committed against *Paul*, Act. 13. 8. but also against *Sergius* the Deputy, seeking to turn him away from the faith; whilst *Alexander's* insolence was more particularly aimed at *Paul's* person, and therefore the Apostle (for fear of partiality) refers him to Divine punishment.

This will put a Touch-stone into our hands, thereby not onely to suspect the truth, but detect the falsehood of many Popish Miracles, having so many private ends and self-interests in them.

Thus * *Austin* is reported, when preaching here in *Dorsetshire*, being afflicted with his companions for want of water, to have struck his staff into the earth, and to have fetcht forth a Crystal fountain. Whereas Christ himself was fain (when thisty) to go to the well, and beg water (*Joh. 4.*) of the *Samari-tane* woman.

They report also of Saint * *David*, the Welch Saint, that when multitudes of people pressed to his preach-

* Not S. Augustine the famous Father, and Bishop of Hippo; but a later Monk.

* Flores Sancto-m.

to Despaire.

77

preaching, with a word he commanded a mountain to stand out of the earth, that so his person might be more visible, his preaching more audible to the Congregation. Whereas Christ himself, *Matth. 5. 1.* preaching to as great a confluence, did not create, but climb up; did not make, but made use of a mountain; not easing himself by miracle, but taking pains in his own person to travel to the top thereof. Christ, I say, who out of a publike spirit healed others, but was hurt himself; fed and filled others, but was hungry and empty himself, when he returned this answer in the text: *It is written, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God.*

It is written.

Where? In what Book, Chapter, and Verse? *Quest.*

For the later, Chapter and Verse, they are not *Inre Divino*, but of humane and late institution. Indeed the *Answer.*

the Psalms, both for number and order, were anciently divided and martialled; *Act. 1. 3. 33, It is written in the second Psalm.* But Chapters are of a far later institution. Let it suffice the place was betwixt the first of *Genesis* and the last of *Malachi*. And Satan knew full well it was no forged text, but truly to be found, *Deut. 8. 3.*

Dott.

Gods Word is the best weapon for our spiritual warfare.

Military men have much troubled themselves advantagiously to compound *Offending* and *Defending* in the same Weapon. This, if effected, would both save portage, and one Weapon would be eminently two, for all purposes and intents. Hence grew the invention of making short pikes in the bosses and middle of shields, that the same may both hide the souldier, and hurt his adversary. This is perfectly performed in the Scripture, both sword and shield against the * *fiery darts* of the devil. And well are his temptations resembled unto darts, for their swift-

* *Eph. 6. 16*

swiftness, for their sharpness : they come the quicker, and pierce the deeper, according to the might and malice of the arm enforcing them.

To confute the Papists, who disarm Gods people, and leave them naked against the assaults of Satan, by locking up the Word in an unknown Tongue.

use.

Whether the translating of the Norman Laws into English, will make men more knowing, or more wrangling ; more intelligent, or more litigious, the present age can onely guess, the next will certainly conclude. But out of all question it is, the Laws of God cannot, without breach of Christian liberty, and the apparent injury of Gods servants, be hid from them in a strange language, so depriving them of their best defence against Satans temptations.

Gods faithful servants, in the time of famine, can make a feast unto themselves out of the promises in Scripture.

Doct.

They

Christs first Temptation

They take the first course out of the Old Testament, *Psal. 34. 10.* The lions do lack and suffer hunger; but they that fear the Lord, shall want no manner of thing that is good. The second course is out of the New Testament; *Matth. 6. 33.* But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Yea, he may make a *Convivium dubium*, a doubtful feast, wherein the appetite is suspended betwixt the variety of equally-dainty dishes; and he shall leave as good as he takes, so copious is the Scripture therein.

Come we now to consider the several ways whereby God wonderfully supports them, who in want feed on his promises. Some will say, *Words are but winde*: but God's are real words, such as fill and sat those that depend upon them.

First, he can make a little go far, as *Matth. 14. 21.* when about five thousand were fed with five loaves and two fishes.

Se-

Secondly, he can (as extend the quantity) so improve the quality of meat, that coarse diet shall cause strength and health as well as damities; as in the case of *Daniel's* pulse. *Shew me not the meat, but shew me the man*, saith our English Proverb. When I behold the children of poor people, I perceive a Riddle, and contradiction between their fare and their faces: lean meat, and fat children; small beer, and strong bodies; brown bread, and fair complexions. Nor can I attribute it to any other cause but this, That the rich folk generally make *long meals* and *short Graces*, whiles poor men have *short meals* and *long Graces*; I mean that they rely more upon Gods blessing then their own provisions.

Thirdly, by strange and unexpected ways, he can furnish them with food in the greatest of their necessities. Whereof we will make onely a fourfold instance.

In the year of our Lord 1555, when a general Famine was over all

*Pag. 466.

all England, Master Cambden in his * *Britannia* reports that at *Alberough* in *Suffolk*, on the sea-coast, there grew on the Rocks such plenty of Pease which came to perfect maturity, that they abated the prizes of the market, and saved the lives of many poor people.

* M. Fox his Martyr.

When the City of * *Rachel* was besieged, 1572, and by famine reduced to great extremity, God sent into their Haven such a shoale of fishes, (of a sort never seen there before or since) which relieved the people till the Siege was broken up.

* Melchior Adamus in his Life.

When the wife and children of banished * *Musculus* begged bread of him (no welcome musick to a tender father, who had not wherewithal to relieve them) to divert his care, he fell a making of verse:

*Est Deus in caelis, qui providus
omnia curat,
Nunquam credentes destituisse
potest.*

I confess the Verses none of the
most

most excellent, but I question whether a better Poet would not have made worse on the same occasion, seeing the tears of starving children are but a bad *Helicon* to quicken his fancie. Now no sooner were his Verses ended, but a neighbour of his brought him a loaf, which made him a feast for his family.

Lastly, in the Massacre at *Paris*, one *Merlin* some fortnight together was nourished with one egge a day, laid by an hen that came constantly to that Hay-mow where he lay hid from danger. To teach all in time of extremity to depend on him, who hath written; *Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God.*

M. Dyle in
his Com-
ment on
this text.

most excellent and I mention who
 that I have for me and have
 made work in the same occasion
 being the most of the same
 he has had with to which he
 back. Now no more were his
 children, but a neighbor of
 his house had a son which made
 him a test for his family.

Lastly, in the morning at five
 one was some together
 was nourished with one egg a day
 laid by her then came continually
 so that I know where he lay his
 from danger. To teach all in time
 of execution depend on him who
 with written. Also shall we live to
 and then, by the way of
 which we of the world of God.

all day in
 the Com-
 ment on
 this text.



CHRIST'S

Second Temptation to PRESUMPTION.

SERMON V.

MATTH. 4. 5.

*Then the devil taketh him up
into the holy citie, and setteth
him upon a pinnacle of the
temple.*



Then the army of Benhadad, was routed by Ahab. Benhadad's servants said unto him, 1 Kings 20. 23. *Their gods are the gods of the hills, therefore they are stranger then we: but let us fight against them*

F

them

them in the plain, and surely we shall be stronger then they. They conceited that change of place would bring change of succels. The devyl may seem in my text (as crafty as he is) to befool himself with the same conceit. Though Christ had worsted him in a lowe, flat, level, private wilderness; he hoped to be more happie in a high, lofty, publike place; which made him (though acting the same part) to lay a new Scene. Indeed, in this verse he perfects nothing, but provides and prepares all things for the ensuing temptation, and in this text onely tunes the Instrument. Now whereas routed once, he here rallies his forces, we learn,

Doct.

Satan, though feiled at first, will not finally forsake us, but renew his temptations.

Some impute it to his valour; I ascribe it rather to his malice, conceiving it to proceed not so much from his sprightfulness in himself, as his sprightfulness against us.

There is a generation of people, which,

which, Satan-like, triumph to trouble where they cannot conquer; such, whilst Sophisters in the Schools, make abominable wranglers, and defenders of Paradoxes: cunning men in the Country, if getting a smack of the Law, they prove *Barettors*, troublesome to themselves and their neighbours: But if they pretend also to Divinity, then they turn, if not Hereticks, to the destruction of themselves, yet Schismaticks, to the destruction of the Church.

This will give us truly to understand those words, *Resist the devil, and he will flee from you*; that is, he will so flee from you, as he will again flee to you. It is said of *Marcellus* the Romane General, He could not be quiet *nec victor nec victus*, neither conquered nor conqueror. Yea, it is said of the *Parthians*, that their flight was more to be feared then their fight, having a flight to shoot their arrows over their backe, whereby they galled their pursuing enemies. Suspect Satan even departing: for it

James 4.7.

Object.

is *animo revertendi*, he will never let thee alone whilst thou art alive.

But it is said (*Mark 9. 25.*) by Christ to the dumb and deaf spirit, *I charge thee come out of him, and enter no more into him.* It seems (contrary to your Doctrine) this man had a *Quiescens*, or a *Writ of ease*; never more to be troubled with temptations.

Neither did our Saviour speak, nor Satan understand these words in this sense. The man had a *Superseas* onely from possession, but not from temptation; to which he was subject, as long as he lived, as well as others.

Here take notice of our Saviours goodness, who in the case of a friend (this poor oppressed man) would discover his Deity, and totally and finally banish the devil from possessing him: But in his own cause (though, no doubt, if he had thought fit, he could have confounded Satan, and confined him to hell) he still remained meer man, suffering Satan to recruit his forces

forces against him in his temptations.

Will Satan return again in tempting? Then if thou hast got any advantage against him, improve it to the utmost: Give no *fair quarter* to his *foul temptations*. Kindness to him, is Cruelty to thy self. He is incapable of courtesie, and his thanks will be in destroying thee. Deal not with him as *Ahab* did with *Benhadad*, out of fond pity to spare him, 1 *King.* 20. 42. lest he deal with thee as *Benhadad* did with *Ahab*, be thy final ruine and destruction.

Use.

The devil taketh him. Luke saith, brought him.

Hath Satan such power over Christs body, to hale and draw him at pleasure, to any place? This is cold comfort to Christians: *The disciple is not above his Master*: If he served Christ thus, how cruel will he be to us!

Quest.

He hath no power of himself over Christ's or our bodies: which plainly appears; because he doth not daily exercise the same. Had he any such power, Scholars should not stay still in their studies, nor Lawyers stand quietly at the Bar, nor any sit undisturbed at meals: none should ever walk unmolested when waking, nor lie undisquieted when sleeping. It is not from store of pity, but want of power in Satan, that he doth not daily hackney and harase out the bodies of Gods Saints till they become skeletons, and more wasted then *Pharaoh's* lean kine.

Expect not here that I should speak any thing of *Witch-bridles*, fondly believed by many; as if a witch can bestride any thing into a steed, and mount whither they please on such a *Pegasus*. I am thus far for *Witch-bridles*, that God *bridles* all *Witches*, and the devil their master, with a confined power. And as for *Witches* pretended airy travels, they are generally delusions of

of their fancies in dreams, whilst their head never travelled from their pillows ; if they be so well stored (as commonly being most poor) to sleep upon them.

BUT to return to the text : the words *he taketh him*, imply not any force, seeing the Original *παρέλαβεν* is used *Matth. 2. 21. And Joseph arose, and took the young childe and his mother.* The same is used, *Matth. 17. 1. Iesus taketh Peter, and James, and John,* when he was to be transfigured ; who freely went along with him, at his motion. Nor doth *ἤγαγεν αὐτὸν*, *he brought him*, *Luke 4. 9.* import any violence, seeing we read, *Acts 5. 26. ἤγαγον αὐτοὺς*, *They brought them, but without violence.* The sum of all is this : As a challenger may be said to have *took and brought* such a one to fight with him on *Calice-sands*, that is, by mutual consent, the other being as willing to go, as the challenger to have him ; so Christ confident of his cause, innocence, armour, and Gods assistance, went willingly with the devil,

refusing no place of his profering. However, our Divines generally conceive, that God for the present gave Satan power over Christs body to transport it: which may be maintained without any absurdity. For if the Imps of Satan, the Souldiers and Priests Officers, had power to carry him from the garden to *Annas*, from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* to *Pilate*, from *Gabbatha* to *Golgotha*; no wonder if Satan himself might have commission to carry him, and Christ shew submission to be carried by him. In a word, as when *Pilate* boasted what great matters he could do, *Ioh. 19. 11.* Jesus as humbly as sharply returned, *Thou couldst have no power against me, except it were given thee from above*: so Satan could have no power over Christs body, except God, for his own greater glory, had permitted it unto him,

Into the holy citie.

How

How can a material citie, being but an heap of houses, be accounted holy?

Quest.

As there is none good but one, God himself; so none holy but he, by original inherent holiness: none holy but Angels and Men, with derivative inherent holiness. But a relative holiness belongs to places and things, consecrate or set apart, from civil or profane, to religious or pious uses.

Ans.

But how could *Ierusalem* now be accounted holy, seeing the complaint, *Isai. I. 21.* was now truer then ever, *How is the faithful city become an harlot!* What, an holy Harlot? *Math. 28 37.* O *Ierusalem*, *Ierusalem*, thou that killest the prophets, and stonest, &c. What, an holy Murderer? Abominable corruptions swarmed therein. The High-Priesthood, which, *Iure Divino*, ought to have been for term of life, was by a fundamental innovation made annual, *Ioh. 11. 49.* *Caiaphas* being high-priest that same year. Traditions were advanced, not onely

Quest.

only to *make void*, but to *check* the written Word of God. The Pharisees made the strength of God's Laws to leak with their carnal and restrictive gloss : and could this be still the holy city ?

Answ.

It was so ; because, notwithstanding these corruptions, the vitals of Gods service and mans salvation were therein still continued. There was the *holy Altar*, (the heart of Religion :) *holy*, because it held the *holy Sacrifices* : and they *holy*, because they were Types of Christ, the *Truth*, the *holy One of God*. Separation therefore may be made from the *corruptions*, not from the *fundamentals* of a true, though *sick* Church (such as *Jerusalem* now was) much depraved, but still the *holy citie of God*.

Doct.

Satan is not deterred from tempting, by the holiness of any place.

For here was a Triplicity of holiness centred together. *Holy land*, *zech. 2. 12*. In this *holy land*, *Jerusalem*, termed the *holy city* in the text, as also so called, *Matth. 27. 53*.

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In this *holy city*, the *holy temple*, Psal. 5.7. *I will worship toward thy holy temple.* A fourth may be added, the *Pinacle*, which though not the holiest, yet the highest place of the Temple, in a local position. But all these nothing frightened the devil from tempting.

Some have admired at the impudence of those thieves who durst cut purses in Prayer-time, in the Kings Chappel, his Majestie being present, and under the Cloth of State. All this is nothing to Satans boldness, who *catcheth away that which was sown in the heart*, Matth. 13.19. in the Church it self, where the King of heaven is graciously present. And since he tempted Christ *on the Temple*, fears not to tempt Christians *in it*, for all the holiness of the place; To tempt the Preachers in the Pulpit to affect popular applause, bow Scripture to his own ends; tempt the Reader in the Desk to have his minde roving, whilst his tongue is reading the Word: tempt the People in their

cheir Puts to carp and cavil at the Sermon, and to come thither rather to see and be seen, then to learn and practise.

In a word, no holiness of place detters Satan from tempting.

See here the folly of the Papists, who conceive *holy water*, *holy reliques*, *holy rags*; will drive Satan away; when *holy land*; *holy city*, *holy temple*, *heavenly pinnacle*; did not fright him from tempting our Saviour.

Pinnacle of the temple.

Understand a Battlement: otherwise *Iosephus* informs us that the Broches of an oval on the top of the Temple, were pointed as sharp as a needle, purposely to prevent birds sitting and defiling upon them.

Two things make a Pinnacle:

1. Height.

2. Narrowness.

Both which here met together.

Let those then, first, beware, who stand upon the *pinnacle* of a *doubting*

com-

conscience, and who adventure on those things, the lawfulness whereof is questioned both by themselves and others. Such as use Pastimes on the Lords day, which, for their violence and obstreperousness, seem labour rather than exercises; these stand on a *pinnacle*. Such as being divorced from their wives for adultery proved in them, and marry again, & their wives yet surviving, stand on a *pinnacle*. Such as marry their Cousin-german (which I confess not forbidden in Scripture) by reason of their vicinity are conceived by some Divines to stand on a *pinnacle*. And as I wish all such as have taken their station there, firm footing, (unwilling to cast scruple into their consciences) so it will not be amiss to advise those whose affections are unengaged, and that have the wide world before them, not to adventure on such a *pinnacle*.

Secondly, Let those beware of temptations, who stand upon a *pinnacle* of Distress, as David did, 2 Sam. 24. 14. I am in a great strait; when

Psal. 31. 8.

chuse betwixt Famine, Flight, and Pestilence. Time was, when he boasted, *Thou hast set my feet in a large room*; but see into what straits sin hath now reduced him!

Thirdly, let them beware temptations, that stand on the *pinacle of Dignity*. 1. Because their falls are more conspicuous. *1 King. 1. 20. Bathsheba said to David, The eyes of all Israel are upon thee.* 2. Because their fall would be more dangerous: *Tolluntur in altum ut lapsu, graviore ruant.* Now for their comfort, let such examine themselves, whether God set them on the *pinacle*, or whether they clambered up themselves. If the former, he that placed them there, will protect them there; he that set them there, will save them there. What makes Tylers, Plumbers, Masons, and Carpenters; adventure themselves so boldly on the tops of houses. Two things, namely, their Calling and Custom, begets their Confidence. If God hath called thee and used thee in the height of honour, he will preserve thee

thee therein. But *Adonijah*, who exalted himself to the *pinacle*, 1 Reg. 1. 5. must beware a downfal : and they who climb up to Greatness by a ladder of their own sins, commonly make but one step in their falling down, from the top to the bottom.

Let me give also this counsel to those who stand on the *pinacle* of *Dignity* ; Always look upward (not with proud eyes, to contemn your inferiours, but) with thankful eyes to God that gave thee that honour. This will keep thy head steady, and thy brains from being turned with a *Vertigo* of *Pride*. Take heed of looking downward, I mean, to finde out a reason of thine advancement in thine own merit and desert ; but say always with *David*, *What am I, or what is my fathers house ; that thou hast brought me hither ; to this Pinacle of preferment ?*

the spirit of the world, who are
 and answer to the world's
 and the world's answer to
 who answer to the world's
 of their own kind, commonly
 and the world's answer to
 from the top to the bottom
 of the world, with this counsel to
 those who stand on the banks of
 the world, to look forward (not
 with pride, but) with charity
 to God, that the world's
 It is with the world's head
 by which the world's head
 of the world's head, the head of
 looking forward, I mean to find
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CHRIST'S

Second Temptation to PRESUMPTION.

SERMON VI.

MATTH. 4. 6.

*And saith unto him, If thou be
the Son of God, cast thy self
down: for it is written, &c.*



Mongst the many titles
of Satan, this is not the
least, *Ephes. 2. 2. The
Prince of the power of the
air.* Having therefore,
now gotten Christ on a Pinnacle in
the Air, in his own Dominion and
Principality, Satan presumed on
G suc-

success : but being beaten on his own ground, comes off with greater shame to himself, and greater glory to our Saviour.

Observe in the *Text*,

The *Hook*, the worst of Works ; and The *Bait*, the best of Words.

The *Hook*, in general, the sin of *Presumption* : in particular, *Self-homicide*.

The *Bait*, *Scripture is self*, cited by Satan, who had great hope Christ would bite at it. *David* saith, *Psal.* 119. 133. *Thy words are sweeter then honey to my mouth.* Surely they were sweeter unto Christ then to *David*, as having a more high gust, & more perfect taste; and therefore the *Hook* thus besmeared with *Honey*, Satan hoped would be swallowed ; but in vain, as by the *sequels* will appear.

Now seeing the former temptation of Satan was to *Despair*, this next to *Presumption*, we learn,

Doct.

The devil will endeavour to make men reel from one Extremity to another.

The possessed man, *Matth.* 17. 15. *oft fell into the fire, and oft into the wa-*

ter.

ter. (Satans world hath no Temperate climate, but either *Torrid* or *Frozen Zone*.) Sometimes he casteth men into the fire of ill-tempered Zeal, sometimes into the water of *Acedia*, or a carelesness what becomes of their souls : sometimes into the fire of *over-activity*, to do *nothing* just ; sometimes into the water of *too much idleness*, to do *just nothing*.

Thus we read, *Rom. 2. 22.* *Thou that abhorrest idols, dost thou commit sacrilege ?* Thus the incestuous *Corinthian* husband to his mother, and son to his wife, (*1 Cor. 5. 1.*) turned so violently from his *Prophanes*, that there was danger he would have been swallowed up with *over-much sorrow*, (*2 Cor. 2. 7*) if *S. Paul's* prudent counsel had not prevented Satans subtilty. *Rev. 2. 6.* *Thou hast the deeds of the Nicolaitans, which I also hate.* Now Ecclesiastical Histories inform us, that this *Nicolas* (one of the Deacons, *Acts 6. 5.*) had a wife as vertuous as beautiful, whose Chastity he caus-

lessly suspected. Now being reproved for his fault, to clear himself from Jealousie, he prostituted his wife to any wanton mans embraces. Such therefore are *Nicolaitans*, who so indiscreetly shun one sin, that they fall foul into the opposite thereunto. Thus the Jews in the Old Testament; *under-kept* the Sabbath with profanels, the constant complaint of the Prophets, not onely before, but after the Captivity, *Nehem.* 13. 13. Who, in the New Testament, *over-kept* it with superstition; conceiving deeds of charity (*Mark* 3. 2.) done on that day, a breach thereof. Thus, some shunning the Heresie of *One Will*, maintained the opposite of *Two Persons* in Christ. Thus the modern *Ranters* were formerly conceived (if guilty) to offend on the right hand, using too much Praying and Preaching, even to the neglecting of their Calling; and now they are come (be it spoken and heard with sorrow) from living *above Ordinances* (as themselves term it) to live *against*
Ordinances

Ordinances, accounting Blasphemy, Adultery, Sabbath-breaking, &c. no sins. Opposite are they to the man (*Matth. 12. 44.*) out of whom the unclean spirit being gone, returned to an house swept and garnished: whereas these leaving an house swept and garnished, return to the unclean spirit. The worst I wish such is, To practise the precept prescribed, *Revel. 2. 5. Remember whence thou art fallen, and repent, and do thy first works.* And let us avoid sin, not only at a great distance, but also with good discretion, lest we sin in the other extreme.

Cast thy self down.

I observe in the words,

{ God's Goodness,
Satan's Weakness,
Man's Freeness.

I God's Goodness, who, to prevent casualties of mens falling from the top of their houses, himself

G 3 turns

turns Architect, and gives the Jews instructions how to build, *Deut. 22.8* When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. Indeed, we call those Gods gifts, or *Donatives*, which are bestowed to him by such casualties, anciently (when not reserved by Charter to the Lord of the Mannor) given to the Almoner, to bestow on pious uses. It seems therefore God delights not to enrich himself by such revenues, desiring not the temporal death of a sinner, but seeking to prevent their falling down, by enjoying a border of battlements.

2. *Satan's Weakness.* Why could not he thrust Christ down, standing now on so ticklish terms as the top of a pinnacle? One shove with his shoulder, nay, one touch with his hand, might have done the deed. Oh, it was past his power! Sooner might he have removed the earth from the centre thereof. *Even the hairs of your head*
are

are numbered. And, as Satan could not cast Christ down; so he could not make Christ cast himself down, except wilfully he would do it, on his own accord: which leads us to the third thing;

3. Man's Freeness.

Whence we learn,

Satan may flatter and fright, but he cannot force us to commit sin.

Doct. 1.

Indeed he may by his instruments compel us to the outward act; (witness Amnon, 2 Sam. 13. 14. ravishing Tamar, being stronger then she, forced her, and lay with her) but cannot command the consent of our souls. Thus the Pagans in the Primitive Church might make Christians bend their knees and hold up their hands to Idols, but could not constrain their hearts to adore them. Satan may command, he cannot command sin unto us.

This discovereth the vanity of their excuse, who having committed some great sin, plead for themselves, *The devil hath longowed me: a shame, and now he hath paid it me.*

use.

Christs second Temptation

And *owe* thee he might (to use thine own phrale) till the day of thy death, and his confinement to hell, hadst not thou enabled him with thine own money, and put him into a capacity to pay thee therewith.

It is observable, that amongst the many Confessions of good men in Scripture, no one of them (abate only *Buz*, transferring her fault on the serpent) chargeeth their sins on Satan, but take them on their own account; as ultimately revolved to their free consent. *David*, of all men, had most right to make this plea for himself, when he numbered the people; it being expressly said, *1 Chron. 21. 1. And Satan stood up, and provoked David to number them.* And though *David*, no doubt, was sensible of Satans temptation; yet he taketh all on his own score, *vers. 17. It is I that have sinned, and done evil indeed: as excusing his subjects; so not accusing Satan, as knowing he could not necessitate him to sin, without his own consent.*

It

It is a notorious sin, for a man, whilst himself, to destroy himself.

Doct. 2.

Why insert you these words, *whilst himself*? Open but that window, and it will be in vain for you to shut any doors. Every self-homicide will plead, That he was *beside himself*, with Fear, or Love, or Grief, or Anger.

Quest.

God is not mocked. I only count such *besides themselves*, who are not *compos mentis*; but visited with a distraction from Gods hand, and not wilfully contracted by their own vicious Intemperance. In such a case, *ut ad insaniam ita ad judicium*, as men fall into madness, so are they brought to judgement, and all their mediate intervening actions are beheld by Divine Justice as none of theirs, because wanting the *royal assent* of their Reason. For any other to destroy themselves, is an heinous offence against Nature, self-preservation being the first Article in the *grand Charter* thereof.

Ans.

2. Against

gainst Reason, *Ephes. 5. 29. No man ever yet hated his own flesh.* No man; he must be a beast, or a devil, that doth it. 3. Against Scripture: *Thou shalt not kill.* Say not, No law is particularly made against mans killing himself. Perchance it was purposely omitted (as the Law against Parricides amongst the *Greeks*) partly, because Charity would presume, none could be so wicked; and partly, lest mans corruption should abuse the Law, sins punisher, to be sins remembrancer. But where it is said, *Thou shalt love thy neighbour as thy self*; love of our selves is the original; love of our neighbour the copie. If therefore the killing of our neighbour, much more of our selves, is forbidden.

Miserable are the pretences men make for this sin.

First, To prevent or remove pain. This proceeds from the ignorance of the Scriptures, and the unbelief of the torments of hell: Otherwise it is not the removing, but the increase and exchange of pain;

pain; where the worm dieth not, and the fire is not quenched.

Secondly, To shun Shame. Both these motives to Self-murther met in Saul, 1 Sam. 31. 3, 4. He was sore wounded of the archers; there was pain: and he feared lest the uncircumcised come and abuse him; there was his shame. Yet twist both together, and they would not make one Reason strong enough for him to kill himself. This was not the way to avoid, but increase shame. Of him shall the Son of man be ashamed, Mark 8. 38.

Thirdly, To procure Praise; which cannot be any, when it is purchased by the breach of God's Law. Say not, Samson did the same, whose faith is praised, Heb. 11. Do thou as Samson did, and it shall be forgiven thee: Pluck down at once two fundamental pillars of a Church. His action shews his commission extraordinary, and is no warrant for others to drown, stab, poyson, murder themselves.

To

Use 1.

To confute such as are guilty of *Self-homicide*. But be this first premised.

Those who being Preachers, look with the severest on this sin, can as private men look with the most pitiful eyes on their persons. They that fall on their own sword, stand or fall to their own Master. I will not say the men are damned; but I will say the deed is damnable. Who knows but that the last groan, which divorces their souls from their bodies, may marry their souls unto God, so that the pangs of temporal death, may prove the pains of their spiritual birth.

Now *Self-homicide* is twofold:

1. Omission,

Either of

2. Commission.

Omission, by neglecting the means of food and Physick, which

God

God hath appointed for the preservation of their lives, and which come within the compass of their estates to procure. Christ saith, *Mark 3. 4. Is it lawful on the Sabbath day to save life, or to kill?* making the forbearance of curing another man (when he had power to do it, and the other saith to have it done) equivalent to the killing of him. How more strongly then doth the argument hold in our selves, that it is *Self-murder* to omit the means of our preservation!

Self-homicide of Commission, is, when men actually murder themselves.

Let such as have entertained thoughts to destroy themselves, and are yet kept alive, Be *doleful* for what is past, *thankful* for what is present, *watchful* for what is to come.

Peter said to *Simon & Magus*, *Acts 8. 22. Pray God if perhaps the thoughts of thine heart may be forgiven thee.*

Some

Use 2.

Christs second Temptation

Some conceive *Magus* his fault within the suburbs of the sin against the *Holy Ghost*; and therefore *Peter* warily inserteth *perhaps*, speaking conditionally, not positively; as uncertain of his pardon. But I may certainly say to such who have harboured thoughts of *Self-homicide*, Pray, and without any *perhaps* the thoughts of thine heart shall be forgiven thee. The rather, because the best of men in their passions have been tempted with such thoughts: *Job 7.15. Sa that my soul chuseth strangling and death, rather then life.* *Beza* confesseth, that when a youth, being tortured with a scurvie head, he intended to have drowned himself from off the *Millers bridge* in *Paris*, had not the coming in of his uncle interrupted him.

And let such as have lodged thoughts of *Self-murder*, be watchful for the future in their prayers to God. Let them beg of him, *to binde their souls in the bundle of life; to secure them* (in the best acceptance

prance of the word) from themselves, to *hide their life* (as well temporal as spiritual, *Col. 3. 3.*) *with Christ in God*; that it may not be *found out*, either when Satan seeks to devour them, or they to destroy themselves.

Amen.

THE SENATE OF THE
UNITED STATES OF AMERICA
IN SENATE CHAMBERS
WASHINGTON, D. C.
JANUARY 10, 1901

REPORT

FOR
THE
YEAR
1900
&
1901
I



CHRIST'S

Second Temptation to PRESUMPTION.

SERMON VII.

MATTH. 4. 6.

*For it is written, He shall give
his angels charge concerning
thee, and in their hands they
shall bear thee up, lest at any
time thou dash thy foot a-
gainst a stone.*



Come we now to the
Bait under which the
Hook was hid, God's
Word.

We will consider it,
1. As indicted by the best;

H

2. As

2. As abused by the worst of spirits. Or, As written by David, as wrested by the Devil.

Of the first:

We finde the words, *Psal.* 91. 11, 12. Wherein three things are considerable.

1. God's Injunction.
2. Angels Attendance.
3. Man's Protection.

First, God's Injunction, *Shall give his angels charge*. This solemn charge proceeded not from the least distrust God hath of Angels performance, but from the great desire he hath of mans protection. A word being enough to the Wise.

Secondly, Angels Attendance; *Thou shalt not dash thy foot against a stone*. An expression which alludeth to what befel *Balaam*, when a (not protecting, but prosecuting) Angel, so withstood him, (*Num.* 22:25) that his ass *crush'd his foot against the wall*. The foot (we know) is not onely the *extremest*, but *meanest* part of the body; and shews the extensiveness of Angelical protection. If the foot

be

be kept, surely the head shall not be hurt; but Christ shall be preserved *cap-a-pe*, with an universal safety.

Thirdly, Man's Protection. I say, *Man's Protection*. The words being spoken principally of Christ as a person, and secondarily of him and his, as they make up one mystical Body, whereof Christ is the Head. In which sense, it will fall to the share of the meanest sincere Christian, to come within the compass of this Angelical protection; conceive him but the *last joynt* of the *least toe* of Christ's foot, yet is he a lively member thereof, and by the promise in the Text to be secured.

Angels are very handy to preserve Gods servants from danger.

Doct. 1.

Psal. 34. 7. The angel of the Lord encampeth round about them that fear him, and delivereth them. Math. 18. 10. In heaven their angels do always behold the face of my Father which is in heaven. Their Angels, that is, deputed to their protection. Thus such Pages, and servants, which wait on the young children of great

persons, are commonly called the childrens men, and the childrens maids, though their parents hired them, and pay them meat, drink, and wages. Angels are *God's angels*, as he employeth them; *our angels*, as employed about us.

Object.

How then comes it to pass, that many of Gods servants have such mischances, even in their feet? *Mephibosheth*, a childe of five yeers old, (therefore the more innocent) son to a good father, and afterward a good man himself, 2 *Sam. 4. 4.* was lame of his feet, by a fall from the arms of his fleeing nurse. Reverend Doctor *Wilkes*, with a fall from his horse, *anno 1621*, returning from *London* to his house, so bruised his foot, that it hastened his death. Are the Angels of good men absent, or impotent, or sullen, or sleeping, when such mischances befall them?

Ans.

No mischances can befall the godly. Not chances, because all things are ordered by divine Providence: not mischances, because all things work

for the good of Gods children. Know then, that all promises of temporal preservation run with this tacite reservation in Gods bosome (always provided that He in his infinite wisdom conceiveth not the contrary more conducing to his own glory, for reasons best known to himself.) For this cause somerimes God countermands Angelical protection, and ordereth that those heavenly spirits should in some cases suspend their attendance on men.

What shall we return to the Angels, in recompence of their attendance about us, seeing *omne beneficium requirit officium*; All favours received, require some duty returned? Let not Gods servants be ever found unthankful.

Quest.

No worshipping of them, which they themselves disavow, *Rev. 22.9. See thou do it not.* No praying to them; whereof no promise, precept, nor precedent in Scripture. But first, make honourable mention of them; give them their titles. It is uncivil to speak of Gentlemen,

Answ.

H 3 Knights,

Christs second Temptation

Knights, Lords, Dukes, Kings, without the additions of Worship, Honour, Grace, Majestie. So, name Angels with their due Epithets; *Good angels*, (contrary to *evil angels*, Psal 78.49.) *Excelling angels*, Psal. 103.20. *Holy angels*, Match. 25. 31. *Angels of light*, 2 Cor. 11. 14. *Elect angels*, 1 Tim. 5. 21. Such honour have all his Angels.

Secondly, Learn Humility by them. No better thanks can be given the Angels, then if thou beest made the better by them. Much was the condescension of *Maximilian* the Germane Emperour, when at the Siege of a City he served in daily pay under our King *Henry* the eighth. Hence that in the Grammar, *Mernit sub rege in Gallia*, understand *Belgica*. But the distance is not so great between an Emperour and a King, as between Angels and Men: yet they, without any regret, attend on the servants of God.

Lastly, Be thankful to God for them. *David* knew as well as we, what service the Angels performed for

for us; yet it never troubled him, what he should do in requital thereof, whose thoughts were taken up to deserve an higher engagement, *Psal. 116. 12. What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation.* Amongst which benefits, Angels protection was a principal. Serve God, and thou shalt satisfie the Angels for all their attendance about thee.

Come we now to behold the words as abused by Satan.

Here some will tax the devil for mis-citing the text, because, whereas *David* said, *Lest thou dash thy foot*; Satan inserts, *Lest [as any time] thou dash.* But, though Satan accuseth us, we will not accuse him without cause. An Indefinite is equivalent to an Universal. *At any time*, though not literally expressed, is virtually implied in the words. His grand fault in mis-alleading the words, is this, That as *Hanun* (*2 Sam. 10. 4.*) cut off the beards and cloathes of *David's* Ambassadors in the middle; so Satan cites this Scripture by halves.

I confess, not for *number of words*, but for the sense thereof, he leaves out a *mytie* of the text, the most effectual and operative words therein, which were not onely of the Commission at large, but the *Quorum*, viz. *in all thy ways*. God promising his protection on no other terms, but whilst men confine themselves to their Vocation.

Doff. 2.

Satan is an excellent Textuary, and most knowing in Scripture.

He knoweth every Book, Chapter, Verse, Word, Syllable, Letter, in the Old and New Testament, even in the Original Languages wherein they were written. He needeth no *Concordance* alphabetically to finde out places, who hath them all *ad unguem*. But it is observable, that in all the Scripture, from *Genesis* to *Revelation*, Satan knoweth not one text which tendereth comfort unto him. Many are unto him doleful messengers of despair; as that, *Heb. 2. 16.* *He took not on him the nature of angels.* That, *Jude vers. 6.* *And the angels which*
kept

kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. Many texts present him with sadness, partly from his incapability of salvation, for want of a Saviour; partly from his impossibility to repent, because of his implacable and invincible malice. How far more happy is the poorest soul, who, though not book-learn'd, hath onely a magazine of some select places, and promises in Scripture (gotten not onely by heart, but in his heart) whence he may apply consolation to his soul! Satan may be cunning in Scripture, but the Scripture cannot be comfortable to him.

It is not enough to hear Scripture alleadg'd, in point of faith or fact; but, with the Bereans, we must examine whether the things be so. Deet. 3.

Five things herein must be enquired after.

1. Is the thing alleadg'd, in Scripture, or no? It is strange, that many things, by vulgar errour, and common

common credulity, pass for current to be in Scripture, when no such matter is to be found therein. Many things are taken up by consent, without either weighing or telling them. *Te have heard it hath been said, Thou shalt love thy neighbour, and hate thine enemy, Matth. 5. 45.* But, where is it said, *Thou shalt hate thine enemy?* Surely nowhere in Gods Word, though some silly Jews might ignorantly suppose it there.

2. If it be in Scripture, Is it *just* so as they cite it? Is it not alleadged defeſſively, with *Adoni-bezek, cutting off a thumb, or a toe?* or redundantly, with the Gyants of *Gash, 1 Chron. 20. 6. with a finger or a toe too much?* Is it exactly and adequately, as by them quoted?

3. If *just* so, Is it *truly printed?* This is quickly discovered, by comparing one Bible with another of a different impression. Here (be it spoken to the shame of careless *Correctors*) it may be said, It is *printed*, where it could never be said, It was *written*; dangerous *errata's* unrecall'd,

unrecall'd, unconfess'd, having crept into many Editions.

4. If *just so, and rightly printed, Is it truly translated?* I speak this in opposition onely to the *Rhemish Testament*, so full fraught of affected falsehoods in favour of Popery, and in honour of our last Translation under King *James*, performed (by the confession of forraigners unconcerned therein) *usque ad orbis inviviam*.

Lastly, Whether that Scripture, *if there, so there, truly printed, rightly translated*, be not improperly applied? The Papists have a good stroke herein (especially in the point of the Pope's Primacie, wherein the Scripture of it self is silent.) As these words were abused by the devil; so the next in the same Psalm, (*Psal. 91. 31. Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet*) were blasphemously profaned by Pope *Alexander*, when he trod on the neck of *Frederick* the Emperour. The precept to *Peter* in a vision;

Acts

Acts 10. 13. Rise, kill and eat, was produced by the Pope, to warrant his war against the *Venetians*, though the same words obliged him to *eat* their corpses, as well as to *slay* them. But, devil-like, he could leave out what was against him, and make use of the rest. Those words of the same Apostle, *Behold, here are two swords*, Luke 22. 38. are abused to prove the Pope's double power, Temporal, and Spiritual.

Much instances might be added, but are better forborn. For, though alleadged by us, not with the least approbation, but reprehension, and detestation of such blasphemies; yet they can hardly be told, or heard, without leaving in our hearts some diminution of the Majestie of God's Word (the dignity whereof all ought to maintain) and therefore it is ill trusting of our corruptions with the bare reporting of such Scriptures abused, for fear of the bad effects our badness may make thereof.

Lastly,

Lastly, Hence we observe, Gods protection cannot rationally be expected of them, who wilfully run out of their Vocation. Out of thy Calling, out of Gods keeping.

What is thy profession? A Carpenter? An honest Calling: Christ's reputed father was of the same. Fell timber, frame fabricks, build houses, thou art *in thy ways*; God and his angels will keep thee.

What is thy Calling? A Weaver? A necessary Calling, without which we could neither be warm, nor clean. Cast thy Shuttle truly, (the swiftness whereof is the lively embleme of the shortness of mans life, *Job 7. 6*) labour faithfully, God and his Angels will keep thee; thou art *in thy ways*.

Art thou a Souldier? Do violence to no man, neither accuse any falsely, and be content with your wages. March, Charge, Retreat, do Duty according to Command, God shall cover

Christs second Temptation

cover thy head in the day of battel : for, thou art in thy ways.

But, if thou invad'st the Ministerial Office, presuming to *preach*, who never was *sens*, look to thy self; thou canst not, without usurpation, pretend to God's keeping: for thou art *out of all thy ways*. Nor do I fear the frowns of any, if offended heart; and reproving me for giving this just reproof. I am sure I am in my Calling, *in my ways*; and therefore, with comfort and confidence, may rely on God and his Angels protection.

To conclude, though the Angels may be instrumental to keep our feet from *dashing* against a material stone, that is, to keep us from temporal danger; yet there is a stone that passeth their power to preserve men from being hurt thereby; *viz.* the stone mentioned by *Matthew*, Chap. 21. 44. *Whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grinde him to powder.*

Let

to Presumption.

III

Let our prayers be to the God of these Angels, That he (who onely can) would keep us from *stumbling* at that which should *stay* us, and from taking dangerous offence at our Saviour, the onely preserver of our souls.

Amen.

I am glad to see the
 of the Angels, I have to be
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CHRIST'S

Second Temptation to PRESUMPTION.

SERMON VIII.

MATTH. 4. 7.

*Jesus saith unto him, It is
written again, Thou shalt
not tempt the Lord thy
God.*

I Am no superstitious
observer, or ceremo-
nious affecter of *mysti-
cal numbers*: But I say,
Seven remarkable ob-
servations discover themselves in
the Text. More may, fewer can-
not be raised, without leaving, and
I losing,

losing, what is *natural*, from the words; and *necessary*, for our selves.

Now, whereas the devil in the very last verse, had ill *cited*, and worse *applied* Gods Word, and yet our Saviour still continueth to alledge Scripture in his own behalf, we learn,

Doct. I.

We must not leave off using of Scripture, because of others abusing it.

What if some *wolves* come in *sheeps clothing*, must the sheep therefore flea off their fleeces, and strip themselves out of the Livery of their innocence? What if thieves make their swords the instruments of Robbery, must honest men ride on the high-ways without any weapons?

What if the *Indians* (as much as lay in their power) darkned the sun with their Idolatry; shall we therefore refuse to be guided by the light thereof? O let it not put us out of conceit with S. Paul's Epistles (yea, and generally with the whole Scripture). because some *unlearned and unstable*

unstable (2 Pet. 3. 16.) have wrested them to their own destruction. Some meats (fenced with shells) may be eaten after the most fluttish Cooks; and that place, *Psal. 91.* lately ill served up by Satan, (with many more, daily ill dressed and dished by the unclean hands of profane persons) may notwithstanding, without any danger, yea with great comfort, be tasted, swallowed, and digested, by the holy and hungry servants of God.

The place cited by our Saviour, (as generally, part of the Canonical Scripture; so particularly) is parcel of the Law in *Deuteronomie*; commending unto us this:

Christ, and all Christians, ought to order their actions by the direction of the Law. Doct. 2.

Indeed we read, *Gal. 5. 18.* If ye be led of the Spirit, ye are not UNDER the Law. Understand it, not under the curse, malediction, and condemnation thereof. *Rom. 8. 1.* There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh,

flesh, but after the Spirit. Christ, by his death, (as he did fulfil, so he) did destroy the Law thus far forth, that it cannot binde over any Believer to damnation. Yet all are under the guidance, government, and direction of the Law; yea, Christians ought especially to apply all legal threatenings to their *flesh*, *old creature*, and *unsanctified half*, thereby the more effectually to subdue and mortifie the lust thereof.

The woman of *Samaria*, Joh. 4. 12. said tartly and tauntingly to our Saviour, *Art thou greater then our father Jacob, who gave us this well, and drank thereof himself?* But, may we not say seriously and sadly to the modern proud and peevish *Antinomians*, *Are ye greater then Christ himself, who [as God] gave us the Law, and [as man] drank himself thereof; and because made under the Law, Gal. 4. 4. made the Law the the Square, whereby he regulated his actions: alleadging the same to deter himself here from Presumption: It is written again, Thou shalt not tempt the Lord thy God.* Now

Now whereas *Moses*, Deut. 6. 16. hath it in the plural, *Ye shall not tempt the Lord your God*; and our Saviour affecteth it in the singular, *Thou shalt not tempt*, &c. we learn,

General precepts, promises, and threatenings in Scripture, must be particularized to every person;

Doct. 3.

In Precepts.

Psal. 27. 8. When thou sayst, Seek YE my face; my heart said unto thee, Thy face Lord will I seek.

Proportionably whereunto,

In Promises.

Matth. 11. 29. And ye shall finde rest for YOUR souls. Our heart should say, *And I shall finde rest for MY soul.*

In Threatnings.

Rom. 8. 13. If YE live after the flesh, ye shall die. Our heart should say, *If I live after the flesh, I shall die.*

Use.

This serveth to discover the vanity of the Popish cavil, That single persons have no particular promise to bottom their faith upon.

It is confess'd: nor is it necessary, seeing Gods promises run all in general terms: *Ho every one that thirst-*

eth, come ye to the waters, *Iſai. 55. 1.* *Whoſoever believeth on him, ſhall not periſh*, *Joh. 3. 10.* Well then may a man, by a lively faith, *incloſe* theſe *common* promiſes to himſelf, and bring his *bucket* to that *fountain*, which is opened for *Judah and Jeruſalem*.

Now (that my ſword may cut on both ſides) as cauſleſly doth *T. C.* carp at the practice of our *English* Church, for ſaying to every particular Communicant, *Take, and eat*, when Chriſt ſaid it but once to all his diſciples. As if we may not as warrantably pronounce the words to every ſingle *Receiver*, as our Saviour, in my Text, changed *Ye* into *Thou*; a general, into a perſonal precept to his own ſoul.

Now whereas Chriſt countermined Satan, with alleadging Gods Word, I obſerve,

Doct. 4.

Though Scripture cannot be brought againſt Scripture, to croſs it; it may and muſt be brought unto Scripture, to clear it.

I ſay, *cannot be brought*. For God is the God, *i. of Unity*, and there-
fore

fore will not indite *Discord* and *Contradiction*: 2. of *Verity*; and therefore will not affirm a *falsehood*: and such must one of the *Propositions* be of necessity, in all real and direct Contradictions.

I confess, some *seeming contradictions* (not casually scattered, but) designedly placed, by Gods providence in his Word,

First, To whet and exercise our diligence and industry.

Secondly, To raise the reputation of Scripture; seeing (through mans corruption) *Intellecta ab omnibus, sunt neglecta à plurimis*; What all understand, many undervalue.

Thirdly, To render the profession of the Ministry necessary, were it but to reconcile those contradictions to the capacities of their people.

For these and other Reasons, some seeming contrarieties appear in Scripture; but directly and diametrically, *Gods Word cannot be brought against his Word, to cross it; though it may be brought unto it, to clear it.*

Use.

Compare Scripture with Scripture, and one place will receive light from, and return it to another.

Many have written excellent Comments on the 91 Psalm: both *Fathers*, *Papists* and *Protestants*. But give me, *Moses* on *David*: (who, though writing before him, wrote both with the same Spirit, to which there is neither *Before*, nor *After*.) How excellently is *David's* promise expounded by *Moses's* precept? That all assurance of Angelical protection must not thrust us on unnecessary dangers, for fear of tempting the Lord.

Deut. 5.

It is tempting of God, to do that per saltum, with a leap, which He will have done by degrees.

Now suppose one on the top of an high wall or hill, there are three ways for his coming down:

1. *Ordinary*, by the stayrs, from the wall, and from the hill, by surrounding the sides thereof, where it is least steep and precipitous.

2. *Industrious*. Understand ye here, by,

by, a way out of the *common road*, *unusual*; but neither *unlawful*, nor *miraculous*; acquired by *mens pains* and *brains*, in case of extremity. Thus, when *Saint Paul*, 2 *Cor.* 11. 33. had his life way-layed for by King *Aretas*, in the City of *Damascus*, his way from the *wall*, by the *stairs*, was obstructed, where souldiers were set to surprize him. What then? did *Paul* presently vault from the wall, and cast himself desperately into the embraces of a miracle? Oh no. The brethrens brains *being at a loss*, beat about, and (according to the promise, * *It shall be given you in the self-same hour*.) discover an expedient, and *let him down through a window in a basket*.

* *Matth.*
10. 19.

3. *Miraculous*, when all other ways fail. Thus our Saviour, *Luke* 4. 29. being brought to the brow of an hill, whence the *Nazarites* intended to cast him down headlong, passed (but which way, *God knows*) *thorow the midst of them*. Thus when the disciples were in danger of drowning in a tempest, there being a necessity

cessity of Christs coming to comfort them, and no ship at hand to waite him over unto them, he miraculously did *walk on the water*, Matth. 14. 25. who in my text refused to *flie thorow the air*, though both motions were equally easie unto him. Chiefly, because now the way lay open for his safe and easie descending, by the *stays of the temple*.

Use.

It serveth to confute the pride, impatience, and laziness of such, who will not go *pede-sentim, fair and softly*, in the *path* and *pace* of Gods appointing, but (offended at the pretended tediousness thereof) embrace more compendious courses of their own devising, which in fine prove *farthest* about, and never lead, *with comfort*, to their desired ends.

We meet with a Speculative *Stair-case* of Gods own *Architecture*, (reaching from heaven to earth, and then from earth to heaven again) *Moreover, whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified,*

justified, them he also glorified, Rom. 8.30. Now such who will leap instantly from Predestination to Glorification, without treading on the intermediate steps betwixt them, may be well assured to miss of their desired mark.

There is also a Practical Stayr-case recommended unto us, 2 Pet. 1. 5. *Adde to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.* Let us thus adde grace to grace, and raise our souls to heaven by those degrees which God hath appointed. The Proverb is most true in this, *Haste makes waste*; whereas, *He that believeth maketh not haste, but leasurely and treatably goeth on in the way of salvation.*

Let not us Pastors begrutch our pains to our People, in teaching them, as we finde them capable to learn. God hath designed unto us herein, certain stayrs and steps: *Isai. 28.10. Precept must be upon precept,*
pre-

Christs second Temptation

precept upon precept, line upon line, here a little and there a little. We must not think to do all at once; Christ in my Text would not leap down from the Temple, but go down by the Stairs: and it is folly in us to think, to leap up in the edifying of Gods spiritual Temples, (to inform them in an instant in all fundamental matters) which requireth much time, and must be done by degrees.

The Lord.

Doff. 6.

It is height of Madnes; to tempt so great a Majesty as the LORD.

Abner dissuaded Asahel from pursuing him; 2 Sam. 2. 21. Turn thee aside to the right hand, or to the left; and lay hold on one of the young men. If you must needs be tempting, be trying conclusions, be making experiments; let men weddle with their matches, and assemp with those which are equal with themselves; but forbear challenging one infinitely above us. 1 Cor. 10. 22. Do we provoke the Lord to jealousy? What, are

are we stronger then he ? What king (Luk^e 14. 31.) going forth to war against another king, doth not first sit down ; and consulteth whether he be able with ten thousand, to meet him who cometh against him with twenty thousand ? I confess here is a possibility implied, that one may manage a Defensive war, with hope of success, though the enemy be two to one against him ; namely, where the lesser number are better armed, disciplin'd, victuall'd, flesh'd with success, have the advantage of the time and place, not to speak of the goodness of the Cause. But will any tempt the Lord, and not first consider with himself, Can thy folly mate his Wisdom, thy Weakness his Strength ? thy (I say not ten, his twenty thousand, but) cypher, his infinite millions ? O tempt him not ; he is the Lord.

Thy God.

*It is the height of Badness, to tempt
so good a Majestie as Thy GOD.*

Deut. 7.

Christ

Christ said unto the Pharisees, *Joh. 10. 32. Many good works have I shewed you, for which of those works do you stone me?* So may the God of heaven say to us sinful men, *Many benefits I load you with daily, Psal. 68. 19. (Whilst we, vile wretches, as it is Amos 2. 13. press him with our sins, as a cart is pressed under sheaves) for which of those benefits do you thus tempt me, and constantly rebel against me?* Is it because God gave thee plenty and freedom, in the penury and captivity of others, that therefore thou dost tempt him? Is it because God hath endowed thee with many natural abilities above thy fellows, that therefore thou dost tempt him? Or because he hath conferred on thee many spiritual gifts and graces, that therefore thou dost tempt him? *Ioseph*, when solicited by his Mistrels to uncleanness, brought an argument to dissuade himself from wronging his Master, fetched from the many favours he had heaped upon him, *Gen. 39. 9. There is none greater in this house*

house then I, neither hath my master kept, &c. The same seriously considered, and sincerely applied to our hearts, would keep us from committing many sins against him, who hath endeared us unto him with many mercies, and who is not onely *The Lord*, but *Thy God*.



CHRIST'S

Third Temptation to IDOLATRY.

SERMON IX.

MATTH. 4. 8.

*Again the devil taketh him up
into an exceeding high moun-
tain, and sheweth him all the
kingdoms of the world.*

We cannot proceed with
any Christian comfort, and
necessary confidence, on a
Text, whilst it remaineth
incumbred with doubts and diffi-
culties. We will therefore endea-
vour, first to remove two of the
greatest importance.

K

What

Quest.

What made Satan shift his place, seeing the *Pinacle of the Temple*, (whereon he stood before) was as proper to his purpose (by reason of the *elevation* thereof) thence to render a view of the *Glory of the world*? For the Temple was a stately structure, founded on mount *Moriah*, 2 *Chron.* 3. 1. and the Pinacle, being on the top thereof, afforded a conveniency to survey round about at great distance.

Answer.

Not so: all the City (and the Temple therein) was seated (though on an *Hill*) in an *Hole*, surrounded with higher mountains on all sides: *Psal.* 125. 2. *As the mountains are round about Jerusalem, so the Lord is round about his people.* *Olivet* on the East, *Zion* on the South, *Gibon* on the Southwest, *Calvary* on the Northwest. Satan therefore chose a larger *Horizon*, where the sight was not so *circumscrib'd*, and removed from the *Pinacle* to a *Mountain*. Not to say that the Devil desired to put his new poison into new bottles, and to make his new tempta-

tion the more taking and pleasant, with the novelty of another place, to which he adjourned it.

But the next knot is far harder to untie, consisting indeed of a *quaternion* of difficulties all complicated, and twisted together.

The first, *ex parte loci*, drawn from the place. Grant it be a mountain, *υψηλόν* high, *διὰ* exceeding high, whereon Satan took his station, yet was it too low, thence to take the prospect of the whole world.

Tenariff in the Canarie-Islands, is beleived the highest mountain of the yet-known world, yet is not conceived to be perpendicularly above fifteen miles high; too low a pedestal for one thereon to stand, to overlook the whole world.

The second, *ex parte objecti*, from the thing to be seen, *all the world*. Abate *κοσμοῦ* [the world adorn'd with creatures] according to Saint Matthew, and confine it onely with S. Luke to *οἰκουμένη* [the part thereof inhabited by men] and it was not visible at one view, with all

Christs third Temptation

the glory thereof. For, much of it lay buried in the bowels of the earth, in *mines*, and *minerals*; much was concealed in *Coin*, in the *Coffer of Misers*, bolting out the beams of the *Sun* from the sight thereof.

The third, *ex parte organi*, from the *Eye*, the instrument of sight. It is true, *Matth. 6. 22. If the Eye be single, the whole Body shall be full of light.* And we must allow our Saviour a *single Eye*, naturally quick and cleare (except weakened with weeping for our sins;) yet *finite* was the *sphere* of the activity thereof, nor so extensive, as with one view, to visit all the *Diocess* of the world.

The last, *ex parte temporis*, from the time; Saint *Luke* allowing no longer term *then a moment*, for all this performance. Now no considerable impression could be made on Christs affections, to like or loath, in so short a time. *As good never a whit, as never the better*; and in effect, it was *never shown*, which was *so soon removed*.

The first answer to these difficulties

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culties cometh unto us recommended by the authority of Saint *Chrysostome*, affirming, that the Devil did *show*, that is, by his *gesture* and *pointing* demonstrate to Christ the *glory of the world* (which might easily be done in a moment) and afterwards Satan at his leasure did largely *comment* on his foresaid *manual Indication*, highning and advancing worldly wealth, power, and pomp, to the greatest advantage, with that flattering *Rhetorick* and fallacious *Logick*, wherein that lying spirit doth excell. So that we have onely the *Rubrick*, and *Breviate* of Satans oration set downe in text, without the embellishments, and amplifications thereof, wherein he enlarged himself to our Saviour.

The second answer is of such, who conceive Satan chose out a select parcel of ground, probably in *Asia* and the Eastern parts (where Nature is most triumphant and orient in pleasure and treasure) within the compass of Christs sight,

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and

and presented it as a *sample* unto him, whence he might gheis the glory of all the rest. And I see no cause to the contrary, but that Satan might make his election in *Palestine* it self; which Country, not in relation to its spiritual advantages, but meerly for the outward fruitfulness thereof (as appears in the text) is twice terme^d, viz. *Ezek. 20. 6.* and 15. *the GLORY of all LANDS.*

A third sort answer, that the glory of the world was not really shown, but onely seemingly, and in appearance, represented by Satan (the *master-fugler* in all delusions) to the sight of our Saviour. So that all worldly wealth, being (in comparison of an eternal and stable good) but a *shadow*, this *Pageant* was but *the shadow of a shadow*, quickly vanishing away. Either because the brittle constitution thereof would abide no long continuance, or that Satan purposely withdrew it presently, to make Christ more eagerly to desire it, as meat is, tyrannically shewn to, and taken from hungry stomachs,

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to increase their appetite after it.

I will not interpose my opinion, which answer to prefer; but conceive, if all three be compounded together, enough may be collected out of them, to give a modest and sober minde convenient satisfaction.

shewed him all the Kingdomes of the world.

Observe, Kingdoms are generally the Governments wherein most earthly glory and gallantry is visible and conspicuous. Yet I believe there want not those who dare maintain, that though *Pomp* may be more in Kingdoms, *Pride* may be as much in Commonwealths.

Now seeing the whole Text is but a *Dumb-show*, wherein nothing is spoken, but onely all things presented to the sight of our Saviour, we learne,

The Eye is the principal Broker to make up the bargain betwixt sin and our soul.

I say, *principal*; the other senses being also active to the same ill end, but in an inferior degree.

We will not stir a step out of the

K 4

first

Doct.

first book of the Bible, to give four plaine and pitifull instances thereof.

Gen. 3. 6. *When the woman saw that the tree was good for food, and pleasant to the Eyes, &c.* Herein, in some sort, her eye was faster to her mouth; she presumed (before she tried) it would be delicious to the palate, it was so delightful to the look.

Secondly, Gen. 6. 2. *When the sons of God saw the daughters of men, that they were (what? wise? vertuous? religious? oh no) faire, they took them to their wives.* And we know what a graceless brood of Giants, was the issue of such equivocal mariages.

Thirdly, Gen. 13. 10. *When Lot lifted up his eyes (not in prayer to God, to direct him in a choice of such concernments, but) to behold the plain of Jordan, that it was well watered everywhere; which made him unadvisedly fix his habitation there, to his great disturbance, and, without Gods greater mercy, final destruction.*

Fourthly,

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Fourthly, Gen. 19. 26. When Lot's wife looked back to Sodom, and was severely punished, though Abraham did the same (in the very next verse save one) without either sin or suffering; partly because no such prohibition was layd upon him; partly because Abraham had better tempered eyes, not to look (as too probably she did) with lusting after the wealth therein.

Let us all pray with David, Psal. 119. 73. Turn away mine eyes from beholding vanity.

Which way shall we turn away our faces from beholding vanity? which, as it is so bad, we should not look on it: so, it is so common, we cannot look beside it. If we turn our eyes from the right hand to the left; if from before our face, to behinde our backs, we do but exchange one vanity for another; seeing Solomon saith, Eccles. 1. 1. Vanity of Vanities, all is Vanity.

There is a fourfold cast of the eyes, wherewith men behold worldly vanity: the first necessary and law-ful.

Use.

Object.

Answer.

ful, not to be avoided; the two next, *useful* and *laudable*, highly to be praised; the last, (but most commonly practised) *sinful* and *dangerous*, justly to be condemned.

The first, to behold vanity with a *transient eye*, as a passenger, who rides post through a Country, and sees men, buildings, meadows, fields, woods, but can give no account of them, as minding their own business all the while.

Achimanz being asked about *Abshalom's* death, 2 Sam. 18. 29. purposely concealed his knowledge, in that his slight and general answer; *I saw a great tumult, but I knew not what it was.* But should a Saint of God be seriously examined upon *Interrogatories*, concerning such a *fond fashion* or *fantastick mode*, what he knoweth thereof, all the intelligence he would return is this; *He saw a great busting, and huddle, and hubbub amongst men in the world, but he took particular notice of nothing, as beholding worldly vanities with a transient Eye.*

The next, and that comendable, *behold-*

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beholding worldly vanities, is with a
contemning & disdainful look, slight-
ing the poverty & emptiness thereof.

The third, still more to be praised
(as speaking a greater degree of
grace) is with a pitying and bemoaning
eye, (not to the things themselves, but)
to souls of men so delighting in, and
doating on them, that they, for whom
Christ shed his precious blood,
should undervalue themselves so un-
worthily, as to set their affections on
so useless, yea dangerous objects.

But to behold worldly vanities
with an admiring and almost ado-
ring eye, as the Disciples, Luke 21.
5. gazed on the *fabrick and furni-
ture of the Temple*, is much to be
condemned in all Christians.

Now whereas Satan shews our
Saviour, all the glory of the world,
but suppresseth all the sorrows there-
of, and concealeth the cares of the
world, mentioned *Matth. 13. 22.* we
observe,

*The Devil discovereth what is plea-
sant, hideth what is painful, in all his
allurements to sin.*

Decl.

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Christs thir d Temptation

He was suspicious, had he really represented the *world*, with all the vexations inevitably appendant thereunto, it would have disheartned our Saviour from the acceptance thereof.

Beleive it, they have not the soundest sleeps within them, who lie on the softest beds beneath them, and have the finest Curtains about them. Might one be but admitted to listen to the pillow of great persons (seemingly swimming in all outward felicity) he would be witness to strange sighs, and sobs, and moanes, and groans, musick little suspected to come from such mouthes; dayly and hourly fearing to be depress'd by their superiours, juttled by their equals, undermined by their inferiours.

The Scholar who reading to his Master in haste mistook THORN for THRONES, committed an ingenious fault; and the wofull experience of some, will justifie that his *Error* was too true an *Anagram*; and therefore the craft of Satan concealed the *grievances*; shews onely the *glory* of the world.

Let

To Idolatry.

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Let us look as well, on the *bitterness in the end*, as on the present pleasantness of sin; and eye *feels* *naile and hammer*, as well as her *butter in a Lordly dish*.

Use.

Now if one mark these *opera preparatoria* of Satan in the text, and consider their tendency whereunto, one may observe a *darker complexion*, and *more of hell*, likely to be in this, then in both the former temptations.

Satan will reserve his worst assaults for the last.

Doct.

Of the three, this Bait was far most pernicious; If we consider,

1. The sin to which he tempted, was more damnable.

2. The means whereby he tempted, were most plausible.

The outward *Court* of *Solomons* Temple, was *Holy*, the middle *Holier*; but the third, or innermost, the *Holy of Holiest*.

But in the *hellish* method of Satans Temptations, the first to *Despair*, was *profane*; the second to *Presumption*, was *profaner*; the last to *Idolatry*, *profanest* of all.

Now

Now we will insist on three reasons, why Satan keepeth the worst alwaies for the last.

First, because he is of the nature of a serpent, *That old serpent called the devil*, Rev. 12.9. and that beast is sufficiently knowne to carry his worst poison in his hindmost parts.

Secondly, because he alwaies delighteth to be one of the *Antipodes* in opposition to Gods proceedings, who (being the Author of concord) makes ever the *sweetest musick* in the *close*, as the other the worst jarring therein. Christ, *Iohn 2. 10. kept the best wine* unto the last, Satan in this his Temptation, reserved to the last the *dregs and lees* of his sowrest and sharpest vinegar.

Thirdly, because *morsus ferarum mortentium dirissimi*, the bites of dying beasts are the sharpest, and when Satan must depart (a death to him) and leave off to tempt us, he will badger-like, *make his teeth meet*, and take his leave with leaving a deep impression.

Beware the *last last* Temptation of

of Satan, on the day of our death. Then, he will (as we say) *make a bolt or shaft of it*, put it to the push, either lose himself, or gain thy soul.

We read John 7:37. *In the last day, that great day of the feast, Jesus stood and cried, &c.* But how loud will the Devil that Lion roar, in the great and last day of thy life, when it is with him, the last time of tempting! either now conquer, or let him hereafter for ever hold his peace.

This is sad tidings (will the weak Christian say) to all in my condition. Alas, the Devil too oft prevail-eth against me in my strength and health; I shall certainly then be foiled, when, being weakned with long sickness, I shall be assaulted with death, and the Devil, both at the same instant.

Be not dejected, God will keep thee unto the end, and in the end, and will not suffer thee at the last gaspe, for any pains of death, to fall from him. Comfortable is the expression, *Psa. 68:24. May God the Lord, bring the ISSUES from death.*

Where-

objct.

Ans.

Wherein observe, first, Death is not a total and final extinguishing of mens being; but there is an emergency, an Issue out of it.

Secondly, In the Plural, there be Issues, two Exits out of death: Mat. 25. 4. *And these shall go away into everlasting punishment, but the righteous into life eternal.*

Thirdly, These Issues are not in the power of man or angel, to order and dispose of. Alas, were it in the power of some men to order them in this uncharitable age, so full of factions and factions; those of an opposite judgement unto themselves, would hardly find a favourable Issue from death.

Lastly, and most to our comfort, these Issues are only in the sole disposing of God himself; who of his mercy will make us conquerors over Satans temptations; by whose gracious assistance, Psal. 115. *the Lion and the Dragon* (two names of the Devil in Scripture) shall at the minute of our death, be trampled under our feet.

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CHRIST'S

Third Temptation to IDOLATRY.

SERMON X.

MATTH. 4. 9.

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Oras it is more large, *Luke 4. 6, 7.*

And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine.



These words contain a bargain, and sale endeavoured, though not effected.

Wherein observe,

First, The Seller, Satan. For,

L though

though he boasts himselfe for a giver, *Will I give thee*; it was not *donum*, but *excambium*, wherein he desired to have *quid pro quo*, yea an over-valuable consideration. Thus Simoniacal Patrons boast, how frankly and freely they give their Livings, when indeed they sell them to unworthy Incumbents, either by retention of tithes, or receiving of money.

Secondly, *The things to be sold*. Lawyers charge their Deeds with words enough, seemingly to the same purpose, though certainly the Learned know a necessary difference in them: *Profits, Emoluments, Hereditaments, Obventions, Appendants, Appurtenances, &c.* The Devil compriseth them in one word, *All*, but afterwards brancheth it into two parts, *ἐξουσία*, and *δόξα*, power, and glory.

Thirdly, *The sellers power to make a good state: Nihil dat quod non habet*; *Nothing can give to another, what it hath not it self*, formally, or virtually. Satan herein pretends conscience; he would not deceive our Sa-

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vour by telling him a crack'd title, but shews his evidence, how he came possess'd of the same: *All these things are delivered unto me.*

Fourthly, *The condition*: Satan would not give Christ the world in *Frank-almonage*, but on the price of being worshipped: Yea his worship must be performed according to the best fashion, with all state, solemnity, and ceremony thereof, with *falling downe*. Observe the Devils subtilty, he will trust nothing, but to make sure work, would have all paid him, before he would part with any thing; No *worship* first, no worldly wealth for it.

Lastly, *One thing is wanting* (and that a material one) *to strike up the bargain, viz. a chapman*; and we have him half in the text, one desired and sought for; but not found out, and obtained. For Christ refused Satans termes, which marr'd his market, seeing no indented Deed can be perfected, without full consent of both parties.

How comes Satan now to

Quest.

L 2

omit

Ans.

omit that *preface general*, used by him in both his former Temptations, *viz.* *If thou beest the Son of God,*

Is there not a cause? Satan out of designe suppressed it, as sensible that now it made as much against, as formerly for his advantage. For, should Christ seriously consider, that he was the Son of God, he would never ask a blessing at the hands of him, who was his Fathers professed Enemy.

Doct. 1.

Observe;
Christians consulting their divine extraction, would disdain to do many many base sins which now they commit.

He that is born of God, committeth not sin, 1 Joh. 3. 9. that is, makes it not his work, especially whiles remembring his Princely pedigree.

Quest.

Is it a truth, or falshood that Satan here affirmes, that the glory of the whole world was delivered unto him?

A no.

A notorious falshood, God only being the true proprietor thereof.

Answ.

And because it is a *point of right*, we will prove it both by *record* and *practice*.

First, by *Record*, Psal. 24. 1. *The earth is the Lords, and the fulness thereof; the world, and they that dwell therein.* Now, let Satan produce the Patent, with witnesses attesting the same, when, where, and for what consideration, God passed away this power unto him. For fond is all flying to poetical fiction, which makes *Pluto*, the God of hell, the giver and governour of wealth.

2. By *Practice*. Had the Devil had the disposing of this world, never had just *Iob* got wealth, chaste *Joseph* gained honour, holy *David* become a King, pious *Mordecai* been a favourite: The Devil would have blasted their preferment in the bud, and with his negative voice had hindered their election to honour, had he had the ruling of rule and riches in this world.

But the Devil may seem the un-

Object.

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doubted.

doubted patron of all worldly advancement, because (though sometime some good men slip into pre² ferment) his Chaplains chiefly are presented thereunto. Thus *Psal.* 17. and *Psa.* 73. *David* largely bemoaneth the prosperity of the wicked, that it almost made him to despair.

Answ.

Consult the Psalm first cited, vers. 14. where *David* describeth the outward happiness of wicked men; and speaking of them to God, he saith, *Whose bellies THOU fillest with THY hid treasure. THOU*; It is God that filleth them: *THY*; it is out of Gods wealth, that the wicked are fill'd; though under him, Satan is instrumentally alive to confer riches upon them.

Object.

But Christ himself seemes to consent to Satans sovereignty over the world, when stiling him thrice, namely, *Ioh.* 12. 31. and 14. 30. and 16. 11. *Prince of this world.*

Quest.

The Devil is *Prince of this world*, not by Gods creation, and legal investing him therein, but partly by his

his owne *usurpation*, and partly by Gods *toleration*, permitting him (for some reasons known to us, and more conceal'd unto himself) to do those ill offices, which good Angels neither can, nor will perform. Now the Devil mis-interprets Gods *permission*, for a *commission*; Gods *connivence* at, for Gods *conveyance* of worldly rule unto him: but Gods silence herein is not consent, as the wicked mistake, *Psal. 50. 21.*

Besides, the Devil lyed abominably when he said, he could give *ἐξουσίαν* power, or properly, *authority*: for, *Rom. 13. 1.* ὃ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ. for, *there is no authority but from God.* The devil, by Gods permission, might give him *δυνάμειν*, power, (such as a thief hath over an honest man when he robbeth him) but *authority* truly founded and bounded, Satan could not bestow upon him.

Wherefore, though in his first temptation to *Despair*, Satan affirm'd no falshood, yet in his second to *Presumption*, he suppress some necessary

truth, in all thy ways ; and in this last to Idolatry ; vented a most impudent and abominable lye, when boasting, for that is delivered unto me ; and to whomsoever I will, I give it.

Doct 2.

It is a dangerous thing to accept worldly wealth as the devils donative.

Now wealth is the devil's gift, when atchieved by unwarrantable ways ; wrong, and robbery ; fraud, and flattery ; corruption, and bribery ; extortion, and cruelty.

What said *Abraham* to the King of *Sodom* ? *Gen. 14. 23.* *I will not take any thing that is thine, lest thou shouldst say, I have made Abraham rich.* But let it never be said, that the devil hath made us rich. Such wealth of his giving, will never prove prosperous at last.

We read, *2 Kings 12. 9.* how *Jehoiada* bored an hole into the lid of a chest, into which the Free-offerings for the Temple were put. But God bores an hole, not in the lid, but bottom of those chests, wherein ill-

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gotten goods are laid up. They put them, (*Hag. 1. 6.*) into bags with holes, thorow which insensibly their wealth leaketh out. *The deceitfulness of riches* (*Matth. 13. 22.*) is pronounced of all wealth in general: even *well-gotten* goods are *deceitful* in this; they promise that contentment which they cannot perform: but *ill-gotten* goods have a double *deceitfulness*; in their *getting* (like *bread of deceit*, *Prov. 20. 14.*) and in their *event*, they will prove *deceitful* to them that rely upon them.

The devil at last will be found a grand impostor in all his promises. Doct. 3.

Sometimes not performing them at all. One *Darius* a Persian Prince, infamous for never-performed promises, is surnamed *Darius Doso*, or, '*Darius I will give*'. The evil spirit in my Text may be named *The devil Doso*; all in the future tense, nothing presently paid and perfected. Sometimes he performs

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ton.

forms them, but in a sense clean contrary to the expectation of him with whom he contracted.

It is reported of King Canutus, that he promised to make of him the highest man in England, who should kill King Edmund Iron-side, his rival: which, when one had performed, and expected his reward, he commanded him to be hung on the highest Tower in London.

Satan, who loves the sin, but hates the sinner, will finde some such trick, querk, or equivocation, thereby to frustrate and defeat those who depend on his promises; as he deceived Eve, Gen. 3. with the fallacie of *knowing good and evil*.

Use.

Trust then rather the Lord of heaven, whose promises are,

First, *truly propounded*. Satan (as was afore said) deals falsely in his Propositions, shews onely the best, *the glory*; conceals the worst, *the grievances of the world*. God in his proffers *truly states things*; tells us what to trust to, Mark 10. 30.

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shall receive an hundred fold, houses, and children, and mothers, &c. **WITH PERSECUTIONS.** He acquaints us as well with the trials we must expect, as with the triumph we shall obtain.

Secondly, ever performed, All Gods promises in Christ being Yea and Amen, 2 Cor. 1. 20.

Thirdly, They are over-performed: 1 Cor. 2. 9. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Fall down, and worship me.

The fig-tree would not forsake his sweetnese, olive-tree his fatness, vine his wine (whereby he cheareth the heart of God and man) when the bramble (fitter to make a fire then a king of) accepted of the Sovereignty of the trees of the wood, Judg. 9:

When the good Angel that appeared unto *Mamab*, Judg. 13. 16. would not accept of a burnt-offering: when the good angel, Revel. 19. 10.

19. 10. would not accept of Saint Iohn's Worship : and when the good angel, *Revel. 22. 9.* refused the same; the Devil desires divine worship to be given unto him. *Asperius nihil est humili cum surgit in altum.* Set the devil on Gods throne, and whither will he mount?

Now, seeing Satan would have the copie of his, agree with the original of Gods adoration, in all particulars, and expressly in the posture of prostration, *Fall down, and worship me*; we gather,

Doct. 4.

Outward bodily reverence is necessary in divine worship.

Now the body of man can scarcely be contrived into a decent posture; which in Scripture hath not been transgressed by some good man or other, with Gods worship therein.

The humble Publicane prayed *standing*, Luke 18. 13. Sick *Hezekiah* lying upon his bed, 2 Kings

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26. 2. Aged *Jacob*, leaning on his staff, Heb. 11. 21. Devout Saint *Paul*, kneeling on his knees, Ephes.

3. 14 Valiant *Ioshua*, flat on his face, Josh. 7. 6. Faithful *Elijah*, with his face between his knees, 1 King. 18. 42, when he prayed for raine.

To shew how humbly importunate we ought to be, when we pray for so necessary a creature. The said *Elijah* elsewhere, namely, 1 Kings 19. 4. prayed sitting under a juniper-tree; but it was, when his minde was vexed with passion, and his body wearied with travel. Otherwise it is a posture fitter for attention, then devotion, as partaking so much of ease, and repose, inconsistent with the reverence required in Gods worship.

The result of all is this, being ignorant of mens particular infirmities, and occasions; we cannot constantly confine them to one posture in Gods worship. But let them use that, which expresseth most reverence, with their present convenience, and God will accept.

accept it, though no posture but *falling down*, would please Satans palate here in my text.

Quest.

Such Parents as expect their Children should crave their blessing on their knees, Whether do they not assume to themselves too much Reverence, and therein intrench upon Divine Honour?

Ans.

No: Such Genuflection being onely a Civil posture to express their Humility; and is performed to Princes and Parliaments, by their Petitioners: and therefore may be required by Parents, Monarchs over their own Children.

For my own part, should my sons knees (how old soever) be too *stubborn* to beg my *Blessing*, I believe mine arm would be too *stiff* to reach out *Maintenance* unto him.

CHRIST'S
Third Temptation
to IDOLATRY.

SERMON XI.

MATTH. 4. 10.

Then saith Iesus unto him, Get thee hence Satan : for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.



IN the former verse, Satan had rapt out two notorious lyes. (As indeed tis hard to tell *one* lye, and but *ONE* Lye.)

The first, *Assertory*, respecting the
time

Time past, affirming that all the power and glory of the world, were in his absolute disposal, as delivered unto him. The second, *Promissory*, relating to the time to come, promising (when he meant nothing less) to invest and estate Christ, in the full and peaceable possession thereof.

Now, it is observable, that our Saviour in his answer to Satan, takes notice of neither *Lye*, so as to reprove and confute them. Not that his *Silence* herein was *Consent*, to *Satans* falsehood; but partly, because, had He spoken truth therein, it signified nothing, as to the matter of *Christs* acceptance of his profer, which he heartily detested and defied: partly, because *Christ* made all convenient speed to come up to the *Point*, and to close with his Adversary about the main issue of the matter, the utter unlawfulness of *Idolatry* on any terms. To teach us, that the most compendious way to end any controversie, is, not to stand piddling and pelting away our *spiritual* artillery, against the

the *out-works*, and less-important limbs thereof, when we may safely and speedily batter down the *Citadel*, and ought to bend all our forces against it. Just as two *Muskets* make no *audible report*, when at the same time and place a *full Cannon* is discharged; so our Saviour was not at leisure to listen to the two *cracking lyes* Satan had uttered, being totally taken up and ingrossed with the loud roaring abminable *Blasphemy*, vented by him, to which alone he shapeth his answer in the Text: *Then saith Iesus, &c.*

Observe in the words,

1. *Christs Refusal of,*
2. *His Indignation at,*
3. *His Refutation of Satans temptation.*

From his *Refusal*, we collect,

All worldly wealth, is no effectual, Allurement to Sin, unto a Sanctified Soul:

Doct.

What saith Saint Paul? Gal. 7. 14.
By Christ the world is crucified to me, and I unto the world.

M

Now

Now who is *crucified*? namely He, who after a long lingring torment, at last expires, and is stark Dead. Such, Saint Paul was, and such was Christ, in a more eminent and transcendent manner. His affections were *crucified*, before his Person was *crucified* in some sense, *crucified* from his Cradle, yea *crucified* before he was born, as *deaded* to all carnal delights; the cause why Satans proffer made no impression upon him. For, tender the softest Persian Silks to a dead mans touch, and it nothing affects his fingers; reach the the sweetest Indian Spices to his nostrils, they work not on his smell; present the pleasantest wine of Helbon, (Ezek. 27. 28.) to his taste, it moveth him to no delight; as here our mortified Saviour was unconcerned with all worldly vanities.

Get thee hence Satan.

Object.

But S. Luke saith, Chap. 4. 8. Get thee behinde me Satan; whereas it is a dangerous posture for one to have

so

So fierce a Boe behinde his Back.
Let me a while have my enemy in
mine eye, that I may mark and ob-
serve his motions. Especially Satan
being of a *Serpentine* nature, which,
Gen. 3.15. bruise the Heel, it is sus-
picious to suffer him to come in the
rere, *behinde us*, for fear he practiseth
some treachery against us.

Luke's get thee behinde me Sa-
tan, must be expounded by *Mat-
thew's* Get thee hence Satan, both being
in sense and substance the same:
That is, *Avant, away, get thee out of my
sight*, as a detestable and odious ob-
ject. Besides, there is no danger of
the Devils being behind the backs
of our Bodies, when at the self-same
time, the Eye of our souls may with
all caution be fastned upon him.

But because we have mentioned
Satan being behinde us, I will describe
a Christian, in what posture his soul
ought to stand in all relations. He
must have *God before him*, always ey-
ing and observing his will and his
word: *Satan behinde him*, detesting
and defying his temptations: the

M

World

Sold.

World bereaveth him, neglecting and condemning the wealth thereof: Grace within him, entertaining and treasuring it up in his heart: and Glory above him, ascending and aspiring thereunto in his affections and endeavours.

Now whereas our Saviour seems in some sort out of Patience, and filled with holy Indignation at Satan, Observe,

Doct.

The most Lambs in their owne cause, are the Most Lions in Gods Quarrel.

We find the Character of Christs mildness, *Matth. 12. 9. Hee shall not strive, nor cry.* Yet we hear him *very loud* in my Text, when striving with Satan. And just cause he had, when his Fathers honour was so deeply concerned.

Here let us recount how often we finde Christ angry in Scripture.

This was the first time in my Text, and Satan had the good *Hansel*, or *first-fruits* of Christs anger, bestowed deservedly upon him. And as Satan had the *top*, and beginning of Christs anger, so shall he have

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have the last, and the close thereof, yea be forced to suck out the very lees and dregs, of his Indignation.

Secondly, Christ was angry, *John 2. 15.* when with a scourge of cords he drave the Buyers and Sellers out of the Temple; but then it was in his Fathers quarrel, whose *house of Prayer* they had turned into a Den of Theeves.

Thirdly, *Mark 3. 5.* when he had looked round about on the people with anger, (but for what? for any personal Injury they offered him? O no, but) *for the hardness of their hearts.*

Lastly, When offended with Peter, *Matth. 16. 23.* he said unto him, *Get thee behind me Satan,* giving Peter worse language for dissuading, then ever he did *Indas*, for contriving his passion, whom indeed he once called *Devil*, but never bid him, *Get thee behinde me.*

I will not be over-positive and confident; but perchance Christ may be found once again angry in Scripture: but this I dare presume to affirm, It is not then in his be-

half, but (like meeke Moses, Numb. 16. 15. *very worth* in the case of *Korah*) when his Fathers honour or our good was interested therein.

It is written.

What, more Scripture still? Enough, and too much (will some carnal *Palate* say) of the *Manna* of Gods word: now a little of the *flesh-pots*, of Mans *Traditions* and *Inventions*, were it but for novelty and variety sake. O no: Christ still keeps himself to his Scripture. No wise Souldier will change a tryed sword, of whose metal and temper he hath had experience, yea which hath proved successful and victorious unto him; for a new blade out of the forge; and our Saviour would not quit the sword of the word, wherewith he had twice foiled Satan, for any new weapon; but the third time maketh use thereof.

Doct.

Scripture, is good to begin with, and good to continue with, and good to conclude with.

Some

Some meates are said to be *Gold in the morning, Silver at noon, but Lead at night.* But Gods Word is Gold in the Morning, Gold at Noon, Gold at Night; yea, the more precious, the more it is used.

Yea it is remarkable, Christ took all the three places wherewith he repelled Satan, out of one book of *Deuteronomy*, and two of them out of one (the sixth) chapter thereof. Now if the opening of *one Box* afforded Christ three *Antidotes* against Satans poyson, how many Cordials may the whole Scripture yeeld us, especially since the happy addition of the New Testament thereto!

But as the Devil had formerly cited the text *defectively* (leaving out *in all thy ways*) so our Saviour quotes the same *redundantly*, inserting the word *Onely*, (whereon all the hinge of the controversie did depend) which if the Original be consulted with, *Deut. 6. 13.* appears not at all in the Text; contrary to the *heavy curse*, denounced *Rev. 22. 18.* on such as adde *any thing* to Gods Word.

object.

M 4

Though

Answ.

Though *Onely* be not expressed, it is implied in the Text, and may be supplied from the context: For it followed in the next verse, *Dent. 6.14. Ye shall not go after other gods. Is not this the same in effect, You shall serve God onely?* So when it is said, *Exod. 20.3. shalt have no other Gods but me;* it amounteth to this, that we shall serve God onely.

Doct.

Explaining of the text, by the context, is no adding to the text.

If we Ministers, (especially in the heat and height of our preaching) cite not Scripture Syllabically or *verbatim*, but faithfully render the life and sense thereof (some perchance out of the preceding, some from the following verses) we cannot justly be taxed for fallacious alleading thereof.

Use.

This will arm us against the unjust cavil of *Bellarmino*, traducing all Protestants, and *Luther* by name, for adding to Scripture, in maintaining that *faith ALONE* justifieth.

We find this *Alone*, though not
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formally, yet equivalently in Gods word.

Here we will not, with some Protestant Divines, lay too much stress on that place, *Luke 8. 20.* when Christ said to *Fairus*, *Believe ONLY, and shee shall be made whole*; because it relateth not properly and directly to the justifying of *Fairus* his soul, but onely to have that miraculous reviving bestowed on his Daughter. But we find Faith *ALONE* justifying, tantamountingly in Scripture, when we read, *Eph. 2. 8.* *By grace are ye saved, through faith, and that not of your selves, it is the gift of God: not of works, lest any man should boast.* Here, (as in many other places) the total excluding of *Works*, fixeth justification in *Faith Alone*; and Saint Hillary, on the 8 of *Matthew* (so false is *Bellarmines* slander, that *Luther* first made the expression) hath the proposition in terminis, *Fides sola justificat.*

God is not onely to be worshiped eminently above all, but also exclusively, none besides himself.

Doct.

Two

Two things are impatient of a Coriival: *The Throne*, and *the Marriage-bed*. God in Scripture shad-
doweth himself unto us, under
both these *Relations*. Psal. 89. 18. *The
holy One of Israel is our King*. Jer. 3.
14. *Turn, O backsliding children, saith
the Lord: for I am married unto you*.
Dream not therefore of conjoyning
any other in Worship with him.

Here some of *Solomon's* fools,
though carnally wise, might con-
ceive, (had they been in Christ's
place) that they had an advantage
to enrich and advance themselves,
cozen and delude Satan, and withal
please and preserve God their friend,
save and secure their own consci-
ence.

Namely, thus.

With their *bodies*, they would fall
down, and worship Satan; and so, by
the plentiful performance of the
condition, gain worldly wealth and
glory to themselves. Mean time,
they would reserve their *hearts*,
(which Satan, not knowing the se-
crets thereof, could not discover)

to

to God alone; yea, send up an *incensation* to Him, in the midst of their corporal prostration to Satan.

But God is a *jealous God*, and will not thus be abused. Should a wife, being found in the wanton embraces of another, pretend for her self, that still her heart was loyal to her husband, He should be as very a fool to believe it, as she an impudent harlot to affirm it.

Assure your selves, the wise God of heaven will not be abused by such vain palliations: say, *him only shalt thou serve*:

To confute such, who introduce a *Mongrel-medley Religion*; as the Colonies substituted in the room of the ten tribes carried away into captivity, 2 *King*. 17. And a seeming-contradiction (but easily reconciled) is remarkable in three verses.

Vers. 32. *They feared the Lord.*

Vers. 33. *They feared the Lord, and served their own gods.*

Vers. 34. *They fear not the Lord.*

All is easily reconciled. They feared

Use.

feared the Lord *SEEMINGLY*: but because they feared him *JOINTLY* with their Idols, they feared him not *TRULY*, nor *ACCEPTABLY*.

Such are they who serve God and *Venus*, their Wantonness; God, and *Bacchus*, their Drunkenness; God, and *Ceres*, their Gluttony; God, and *Mars*, their furious Revenge; God, and *Mercury*, their Fraudulent and Deceitful dealing.

Secondly, It confutes the practice of *Saint-worship* amongst the Papists, so derogatory to the glory of God.

Nor let them hope to evade, by coining the Distinction, (which with a broken cistern, Jer. 2. 13. will not hold water) that God is onely to be worshipped with the worship of *λατρεία*, but Saints may be worshipped with the worship of *δεδία*.

As if where God saith, *Thou shalt not steal*, man should plead; Indeed I may not take away my neighbours goods by way of stealing,

ing; but I may take them away by way of lurching, or filching.

But God, though he be in fact mocked, is not in fine mocked; (though men multiply distinctions till their Fancies be weary, calling the same sin by different names) but will avenge himself on such as abuse him by their vain Inventions.

Again, *δουλα*, to unbyassed judgements, doth in the natural notion of the word, import more lowe, submiss, and servile adoration, then *λατρεία* it self; and in Scripture is given to God himself.

Thus S. James, Chap. 1.1. stileth himself *δούλος*, The servant of Iesus Christ. And although Saint Paul, (to note that by the way) Gal. 1.19. entitles him, for the more outward honour, James the brother of the Lord; yet the humble Apostle (being to speak of himself) waves all carnal relation to Christ, and onely colleth himself *δούλος*, The servant of Iesus, as a title of highest spiritual honour, and which speaketh his lowest

lowest service unto our Saviour ;
Justice, in the criticism thereof, being
 appropriate to our God alone.

Lastly, though the *Learned Pa-*
pists may plead for themselves, that
 they serve the *Saint* in the *Image*, and
 God in the *Saint* ; yet it is to be fear-
 ed, that the *Ordinary* people termi-
 nate their Worship in the *very Image*
 it self.



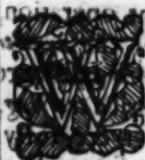
CHRIST'S

Third Temptation to IDOLATRY.

SERMON XII.

MATT. 4. 11.

*Then the devil leaveth him, and
behold, angels came and min-
istred unto him.*



WE may observe in the
words,

*Purgatory,
Hell,
Earth, and
Heaven.*

1. *Purgatory*: But not in the
modern sense of the Papists, for a

Pur-

Purgatory to come; but one *past* already, in the word *Then*; that is, after Christ had been sifted, and fanned, and tried, and purged; coming off with his own honour, and his enemies confusion.

2. *Hell*, the devil.

3. *Earth*; so may I safely term the *humanity* of our Saviour.

4. *Heaven*, the *Angels*, those celestial spirits, which, upon Satans departure, *ministred unto him*.

Quest.

How came Satan now to leave our Saviour, rather than before? As if his last answer was more effectual then his former. Twice before, he had refused the profer, and refused the reasons of the devil, and now he did no more.

Answ.

First, negatively. It is not to be attributed to any latent operation, or mystical efficacie of the *number of Three*, as if the *third* resistance drave the devil away (*thrice crossing*, *thrice sprinkling* of water, &c. folly, with Papists, to fix any force either in the *thing*, or the *triplication* thereof) or as if Satan would tempt us onely

onely *three* times, who will do it more then *thirty* times *three*. But Satan left him,

First, Because he (who long had look'd for that which he was loath to finde, *viz. whether Christ was the Son of God*) was now, to his great sorrow, sufficiently satisfied in the *affirmative*, that he was so; and therefore desisted from farther inquiry therein.

It is observable, how much Satans knowledge was (I will not say bettered, but) increased in one Chapter (*Mark 1*) within the compass of eleven verses. For, verse 13. he *tempted* Christ, namely, to try *whether he was the Son of God*; and verse 24. *he confisseth him: I know thee* (with deare-bought knowledge, to his owne confusion) *who thou art, the holy One of God.*

Secondly, Satan could not go higher, and therefore he would not go lower in his *Temptations*. *Ecquid aliquid altius?* Was there any act worse then *Idolatry*; or greater temptation thereunto, then the

N

wealth

wealth and glory of the whole world? It stood not with the state of Satans malice, to present our Saviour after this, with some petty allure-ment to a puny sin, and therefore he thought fittest for the present to desist.

Thirdly, Satan *went away*, to save his credit, being on the matter *driven away*. Christ spake, *Get thee hence*, as a Commander *with authority*; and his words were (for the time) a *Mittimus* to dispatch the Devil out of that place; who, beholding Christ his holy anger, now raised up to an height, presently with shame *sneaked and slunk away*.

The Devil leaveth him.

Deft.

Holy Indignation is an excellent exorcism to drive Satan away:

The surest way to fright the fiercest Lion, (that of the *crowing of a Cock*, being denied by many, doubted of by most) is by shaking of a *fire-brand* before his face. Satan, that Lion, feares the flame of holy

holy and heavenly anger (such as here *sparkled* out in our Saviour) so that the *climat* grew too *hot* for him; he could dwell no longer therein. But we must be sure, that ours be *holy Indignation*, otherwise the *strange fire*, of common and carnal anger, doth *allure*, not *affright* the Devil; yea the light thereof giveth him aim the more steddily to direct his temptations at our souls. Yea when his *fiery darts* meet with our *fiery passions*, oh how *unquenchable* (without Gods mercy) is the *combustion*!

Now Saint Matthew saith absolutely, *The devil leaveth him*; but Saint Luke giveth us the *Limitation* thereof; *he departeth from him*, for a SEASON. And seeing departing, and coming are relative termes, we finde Satan afterwards re-assaulting our Saviour, *Iohn 14.30. The Prince of this world cometh, and hath nothing in me.*

Whence Learn,

Satan though he leaveth us, will never leave us, till life leaveth us.

Doct.

N 2

Of

Of the three grand enemies of our soul, *One* beginneth long before the *other two*, but all end and expire with us, at the same instant. The *flesh* starteth first, not onely from our *birth*, but *being* and *conception*: *Psal. 51. 5. Behold, I was born in iniquity, and in sin hath my Mother conceived me.*

The *World* and the *Devil* come after, namely when a child (sooner or later according to his capacity) is able, with the consent of his reason and will, to commit an actual sin. But all three determine in and at the same moment, namely just at the time of our death: till then, be sure Satan will not leave thee.

Yet let none be disheartned at Satans *never leaving to tempt them*, but, in a comfortable opposition thereunto, let them consider that Gods protection will never finally *leave* to preserve them. Indeed, for some time (especially to the apprehension of a wounded conscience) he deserteth his servants, who complain

plain with Christ, *My God, my God, why hast thou forsaken me?* Yet we have the certain promise of constant assistance; which he will infallibly perform: *Heb. 13. 5. I will never LEAVE thee, nor forsake thee.*

Here under favour, I conceive that though our Saviour was afterwards often tempted with the Devil, yet the notion and nature of his future, much differed from his former temptations. His former were chiefly for Satans information, and the other were onely for Christs vexation; the former partly to try, the later solely to trouble our Saviour; the Devil then knowing full well, that he was the Son of God.

And Angels.

Solitary Men (such as Christ in the wilderness) *have alwaies the company of Angels or Devils.*

Doct.

Three things are herein observable,

N 3

First

Christs third Temptation

First, Mans soul (chiefly when alone) admits of no *vacuitie*: *Anima Plena*. The avoidance of one, is alwaies the *Induction* of another *incumbent*.

Secondly, it is impossible that good and bad Angels should be reconciled at the same time, in the same subject. 2 Cor. 6. 14. *For what agreement is there betwixt light and darkness?* Those Stars of sweet light, and the Star Wormwood, Revel. 8. 11. are of so opposite *Horizons*, the elevation of the one, necessitates the depression of the other.

Thirdly, the *intransit* of the Angels is in the very instant after the *Exit* of Satan; and so reciprocally, when Satans sets, then Angels arise. Thus in Saul, 1 Sam. 16. 14. *The Spirit of the Lord departed from him, and an evil spirit from the Lord troubled him.* And as, Gen. 27. 30. *Jacob was scarce gone out from the presence of Isaac his Father, when Esau his brother came in:* so, plain, and pleasant, and profitable thoughts are no sooner departed our solitary souls,

souls, but presently rough, hairy, cruel, wild, and wicked cogitations succeed in their room.

Seeing melancholy persons will have some (and it is to be feared bad) company, let them avoid *loneness*, and associate themselves with such as are godly and religious.

Use.

Ministred unto him.

Angels on all occasions were very officious in their attendance on Christ.

Doct.

First, at his conception, *Luke 1. 26.* An Angel, *Gabriel* by name, first brought the blessed tidings thereof.

Secondly, After his birth Angels, *Luke 2. 10.* both celebrated the same with their singing, and imparted to shepherds the first intelligence thereof.

Thirdly, In his Infancie, *Mat. 2. 19.* An Angel gave notice to *Joseph* of *Herods* death, and that now Christ might safely return into his own Country.

N 4

Fourthly,

Fourthly, In his *Temptation*, here in my text.

Fifthly, At his *Passion*, when his Agony began in the Garden, *Luke 22. 43. There appeared an Angel unto him from Heaven, strengthening him.*

Some will say, Seeing it is the general opinion of *Divines* that the blessed *elect Angels* are established and *strengthened* in Christ, how cometh one of them to *strengthen* Christ at this time? But let such know, it was the *humane nature* of Christ, (which is less and lower then the *Angelical*) which here received *strengthening* from him. Besides, the Angel being then in a *calm*, and Christ in the *Tempest* of an Agony, no wonder if a meaner might minister comfort and support to one otherwise and at other times far his superiour.

Sixthly, At his *Resurrection*, *Mat. 28. 2.* when an Angel (which rolled away the stone from the Grave) attested the same.

Lastly, after his *Ascension*, *Act. 1.*

10. when two Angels declared the manner of his returne unto Judgment.

Nor is this *Angelical attendance* confined to Christ alone, but extended also to all Christians in some degree, as * formerly we have largely declared, and here intend no repetition thereof; where also we have proved, that in compensation of their *service* (though other *civilities* be due to *Angels*) no *worship* may lawfully be tendered unto them.

* Page 99.

What then is the reason of the inequality of Angels demeanour in Scripture, that though sometimes they refuse adoration, as *Judges* 13. 16. *Rev.* 19. 10, 22, 9. otherwhiles they accept thereof, as may appear by *Abraham's* so solemn praying unto an Angel, *Gen.* 18. 23. for the sparing of *Sodom*?

Quest.

We may observe that those three Angels mentioned in that Chapter, appeared in three distinct capacities or representations.

Ans.

First,

First, They are all three called MEN, *Gen. 18.2. Three MEN stood by him*; because they took on them the shape and Bodies of men.

Secondly, two of them are termed ANGELS, *Gen. 19. & all three promiscuously, Heb. 13.2.* (so called) because of their beauty and lustre, power and strength, surpassing Humanity where-in they did appear.

Thirdly, one of them *Abraham* stileth my Lord, JEHOVAH (who alone, staid behind, whilst the other two, as his servants, were sent to *Sodom*) and termeth him, *Gen. 18.25. The Judge of all the earth.* To him onely (as not a meer Angel of God, but the very Angel-God) is *Abraham's* adoration tendered, and therefore it maketh nothing for the Popish worship of common and created Angels.

Conclusion.

BEING now for some time to take my leave of this Auditory, and

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and having the seasonable mention of the *Ministration of Angels* in my Text; I know how, if one of the *Romish persuasion* were in my place, he would particularly consign you to the tutelage of such *Guardian angels* which he conceiveth most proper for your several professions. For instance; Are there any martial men that hear me to day? such he would bequeath at this his departure, to the *Military angel*, *Exod. 33. 2. And I will send my Angel before thee, &c.* namely, the same who drave out the seven Nations of *Canaan*, before the face of the *Israelites*. Are there any here, which trade in Merchandize on the Seas? such would he commend to the protection of the *Angel of the waters*, *Rev. 16. 5.* to preserve them and their estates. Are there any here, who stand on their *preference*, as we terme it, I mean single persons who in due time intend marriage? such he would commit to the guard of the *Matrimonial Angel*, *Gen. 24. 7. He shall send his Angel before thee*, the same which

pro-

provided a gracious wife for Isaac.

But to avoid all exception, shun all shadow of Superstition, and to be best assured of protection, I commend all qualities and conditions of People, to the Tuition of the God of these Angels; Taking my farewell of this Auditory with the words of Saint Paul to the Ephesians, *Act. 20. 32. And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance amongst all them that are sanctified. Amen.*

FINIS.

